

WALLIS JEFFERY

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No. 11

ORGAN OF THE PRIESTHOOD
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIA-
TIONS AND THE SCHOOLS OF THE
CHURCH OF JESUS CHRIST OF ~
LATTER-DAY SAINTS ~~~~~

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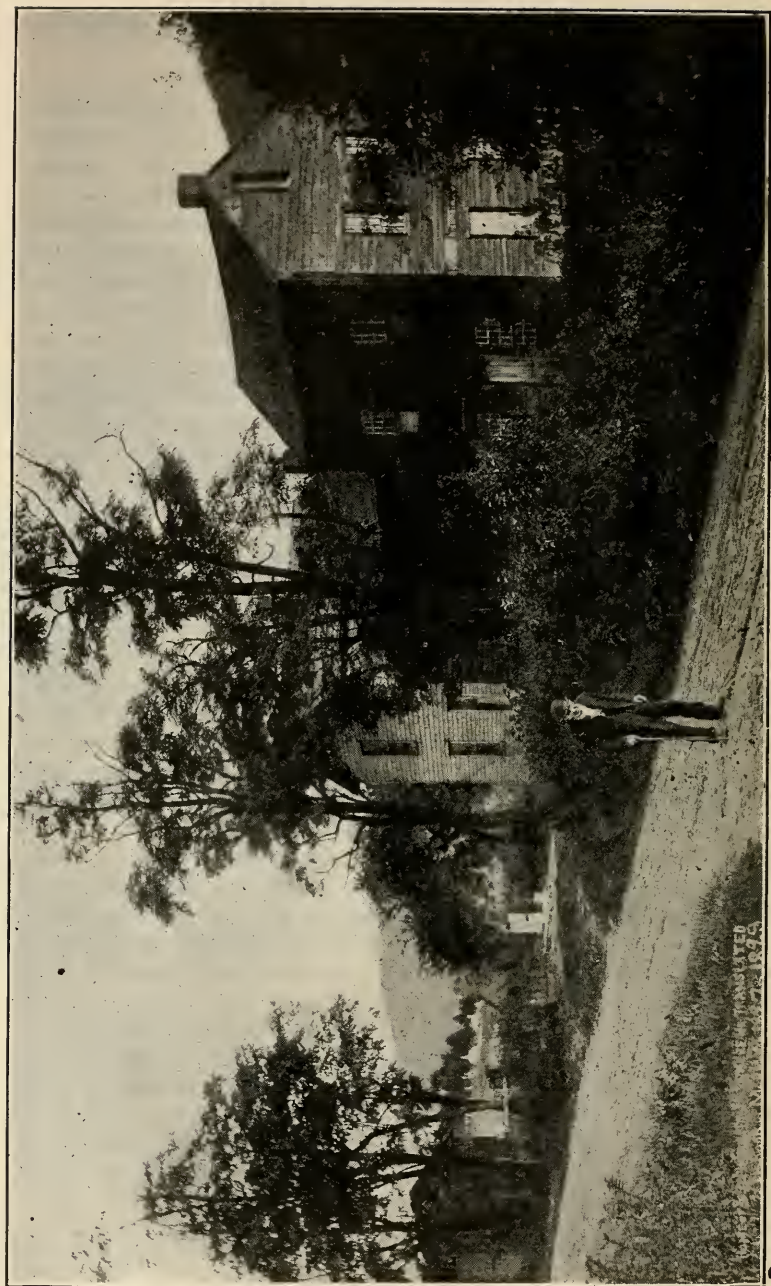
An Invitation

In celebrating as we are the one-hundredth anniversary of the marvelous first visit of the Angel Moroni to the Prophet Joseph Smith this month of September 1823, we invite your attention to one of the great items which he revealed: The whereabouts of the gold plates from which the Book of Mormon was later translated by the power of God. They were delivered to Joseph in 1827, the translation completed, and the book printed just before the organization of the Church, on the 6th day of April, 1830. We invite you to become one of its readers. The Book of Mormon is a record of the people of Nephi who, some 600 years before Christ, peopled the American continent; and of their descendants, the Indians, or Lamanites; also a record of the people of Jared who came to this land when the Lord confounded the languages, at the building of the tower of Babel. It testifies to the Jews and the Gentiles that Jesus is the Christ, the eternal God, manifesting himself unto all nations. It is a new witness for God and the divine mission of his Son Jesus Christ. It contains the fulness of the gospel of Jesus Christ to the natives of this continent and explains in simple words the message of salvation to all who read, affecting their lives for good. It is of practical value to the people of this day, and, besides, contains many meritorious literary excellencies.

Few books survive, with increasing circulation, the close of a hundred years. We doubt whether there is a single book, and especially a religious work, published in the United States between 1827 and 1830, that has as large a present circulation as the Book of Mormon, after its nearly one hundred years in print. Three books are named as being circulated and read today that were first written and published between 1823 and 1830, they are: *Tales of a Traveler*, 1824, by Washington Irving; and J. Fenimore Cooper's, *The Last of the Mochicans*, 1826, and *The Prairie*, 1827. The Book of Mormon has had a constant increase of readers, and during the past few years its circulation has exceeded all expectations. Hundreds of thousands eagerly read it and become interested in its marvelous message. We call your attention to the conditions on which one may receive an individual testimony of the truth of the Book of Mormon. In his farewell to the Lamanites, Moroni gives the key:

"Behold, I would exhort you that when ye shall read these things, * * * and when ye shall receive these things * * * that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it to you, by the power of the Holy Ghost."

You are invited to become a reader of the Book of Mormon, and what is said about it in this number of the *Improvement Era*.--A.



Home on the Hale farm in which a portion of the Book of Mormon is said to have been translated, in Harmony, Susquehanna County, Pennsylvania.

IMPROVEMENT ERA

Vol. XXVI

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No. 11

The Coming Forth of the Book of Mormon

By President Charles W. Penrose

About one hundred years ago one of the most extraordinary events in the world's history occurred in the town of Manchester, New York State, and it is now being observed by the Latter-day Saints in centennial commemoration. On the 21st day of September, in the year 1823, Joseph Smith, Jr., who afterwards became the prophet, seer, revelator, and president of the Church of Jesus Christ of Latter-day Saints, while lying on his bed after having knelt in prayer confessing his faults and imploring the blessing and guidance of Deity; who had received a glorious divine manifestation in the early spring of 1820 and was contemplating the experiences of that time with a subdued and humble recognition of his own negligence in serving the Lord, was startled in noticing a gradual accumulation of light in the room which increased with such great rapidity in brightness, until he saw standing in the midst thereof a full form and figure of a man. His feet some little distance from the floor, his head and neck bare, his body encompassed with a robe of exceeding great whiteness; he spoke to him calling him by name and announcing himself as Moroni, a Nephite Prophet many centuries previous, but now, as a resurrected being, coming as a messenger from the Most High. At first Joseph was afraid, but his fear departed from him and he listened with eager attention to the words of the Angel of the Lord.

He was the guardian of the record of the Nephite prophets, back to the time when Lehi and his colony emigrated from Jerusalem, about six hundred years B. C., and founded a new colony

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upon the American continent. He announced that the time had come for the bringing forth of that record for the benefit and salvation of the House of Israel; that the record was written on metallic plates in hieroglyphics; that with them was buried an instrument called by the Angel, Urim and Thummim, by means of which the characters engraved on the plates could be translated. He showed Joseph in vision the place where they were deposited and told him that by the power of God he could perform the great work of translation. He informed him that if he was faithful to his work his name would be had for good and evil throughout the world, among all peoples. He further quoted to him a number of passages of scripture contained in the Old and New Testaments, relating to the work of the Latter days, which the boy Joseph was called to inaugurate. When he had finished his message the light commenced to disappear and the personage who had been speaking appeared to arise until a conduit of light received him up into the heavens.

In a short time the manifestation was repeated. The former announcements and instructions were given the second time with some added directions as to the course that should be pursued by the young man receiving the instructions. Moroni again departed as before and on the third time returned and went again over the disclosures and teachings he had given before and added still more injunctions as to the duties which the young man would be called upon to perform, with promises of great blessings if he were faithful and true to his calling.

Subsequently the boy Joseph met the Messenger at the place described; cleared away the earth that covered the stone box in which he saw the plates, the Urim and Thummim and breast plate to which the instrument was attached. But, when he attempted to remove them, he was informed that he was not yet in fit condition of mind and spirit to do the work assigned to him and would not be until he had visited the spot four consecutive years, at the end of which, if considered suitable to his task, he would receive the plates and be guided of the Lord in the work assigned to him. The story of this manifestation cannot be told fully in any better form than that given by the Prophet Joseph himself, as published in the *Pearl of Great Price*, the latest version of which has a few verbal changes which do not affect the sense of the original and which have been made for grammatical improvement.

This divine manifestation stands only second in importance to that which is known as the "First Vision" when the Father and the Son appeared to the boy Joseph in the grove near his father's house where he had retired for vocal prayer. That wonderful vision stands first on the list of the revelations of the last dispensation as it discloses the separate personal-



Near the wilderness where the Melchizedek Priesthood was restored

ities of God the Father and God the Son; that proclaimed to the world the universality of the apostasy which had taken place from the early Church established by Jesus of Nazareth and his apostles and proclaimed the opening of the last dispensation for the fulfilment of ancient prophecy and restoring communication between Deity and humanity.

The manifestation through Moroni a hundred years ago unfolded the only authentic record of the origin of the American Indians. It bears testimony of divine communication to prophets on the western hemisphere, relates the history of a still more ancient people than the Lehi colony and opened the path to the reestablishment of the true Church of Christ and the restoration of the authority of the former Aaronic and Melchizedek Priesthoods. It was while engaged in the work of translating the reformed Egyptian hieroglyphics inscribed on the golden plates into such English as was at the command of Joseph, the Seer, that he and Oliver Cowdery were led to retire to the woods to pray in regard to the ordinance of baptism for the remission of sins as practiced by the early inhabitants of this continent. There and then it was that they received a visitation of John the Baptist, who ordained them to the authority

of the Aaronic Priesthood and bestowed upon them its keys which he had held while in the flesh. It was then and there that they received the first intimation in regard to the coming of Peter, James and John, bearing the keys of the Melchizedek Priesthood which they afterwards received by the laying on of hands. These ordinations preceded the organization of the Church of Jesus Christ of Latter-day Saints "for the last days and for the last time" with all the officers, ordinances, gifts, blessings, powers, revelations, endowments and glories that appertain thereto.

Tracing back the wonderful events that have occurred dur-



On the Susquehanna where the Aaronic Priesthood was restored

ing the past centennial of the coming of Moroni, we can perceive clearly that upon that extraordinary revelation rests the beginning and foundation of the marvelous work and a wonder which has been performed in association with this divine organization. To me that vision was a veritable reality. From my first reading of this account, through all the years of my long experience to the present day, it has been a turning point in the history of God's dealings with mankind, affecting the great future; the coming in of the Millennium; the establishment and building up of the Kingdom of God; the overturning of the false creeds and systems invented by men involved in what is

called the "end of the world." That manifestation was as real as anything material or tangible or within the grasp of human understanding. Well may the great occurrence be celebrated on the arrival of its centennial. We commemorate the events in the progress of the world of very far less importance to humanity. I have no more doubt of the positive truth of the statement of the boy Joseph Smith concerning what he saw than I have of anything that has been brought to my positive knowledge by the sight of the eyes, the hearing of the ears, the comprehension of what is called natural senses, or of anything which I know and understand by reason and experience of ordinary life and being. My heart is made glad by the testimony that is come to me concerning that glorious vision, in journeys over many lands and sailing over many seas, in the midnight hour with mind clear and soul softened by the guidance of the Divine Spirit; in the peace and joy of home and comforts and friends, or in the turmoil and difficulties of mortal life; in various conditions through which I have passed, my spiritual insight has been brightened and the strength of my immortal spirit has been invigorated by the story of that remarkable manifestation. God be praised for his kindness in making such things clear to my soul.

Men of the Hour

If you would be men of the hour,
Do not wait till the hour is past;
Go work with your strength and your power,
And you will be conquerors at last.

If you have a dear loving friend,
Whom you owe kind greetings of cheer,
Go send him some token at once
While he still holds your memory dear.

If you plan some kind, loving deed,
To inspire, to encourage and cheer;
Wait not for the morrow, take heed,
Act now while the dear ones are here.

If light, that inspires all the great,
Permits you a vision of power,
Let not opportunity wait;
Act now, be a man of the hour.

Oakland, Calif.

Annie G. Lauritzen.

Predictions in the Bible Concerning the Book of Mormon

By Joseph Fielding Smith, of the Council of the Twelve

“Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another.”—II Nephi 29:8.

At the time of the building of the Tower of Babel the Lord led a colony of people to this western hemisphere and gave them His law for their government. They prospered and multiplied and became a great nation, possessing the land of America until some time subsequent to 600 years B. C., when they were destroyed because they had become corrupt. About the time of their destruction the Lord led other colonies of Israelites from Jerusalem to this land and gave it to them for their inheritance. They occupied the land until the fifth century A. D., when the greater part of them were destroyed because of their wickedness. The remnant that remained, cursed with a dark skin and having dwindled into savagery, divided and subdivided into tribes, or nations, and spread over the face of all the land.

These peoples, while they were in favor before the Lord, were greatly blessed. Their prophets taught them the principles of salvation, and prophesied as they were moved upon by the Holy Ghost. These prophecies and instructions were recorded on permanent records made of gold or other metals that would endure the ravages of time. The predictions were made by these prophets that these records should be preserved to come forth in the latter days, as the voice of one speaking from the dust, from ages past and forgotten, to the convincing of “both Jew and Gentile” that Jesus is the Christ, the Son of God.

Nephi, one of the earliest prophets of the Israelitish colony, predicted nearly six hundred years before the Christian era, that when the records containing the history of his people should be revealed from the dust, it would be in a day when the people would “deny the power of God, the Holy One of Israel,” and they would say: “Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done His work, and He hath given His power unto men.” Again, many among them would say when presented with a new volume of scripture containing the his-

tory of the people of this western world: "A Bible! A Bible! We have got a Bible, and there cannot be any more Bible."

Because of this attitude towards this new record the Lord promised to raise up "as many witnesses as seemeth him good," to establish his word; and "wo be unto them that rejecteth the word of God!" In that day when these things should be accomplished the Lord would proceed to do a "marvelous work and a wonder" which would prove to be a testimony against those who "seek to hide their counsel from the Lord." Moreover, this new volume of scripture was to be a witness, not only for Christ and to contain the everlasting Gospel, but was also to be a witness for the Jewish scriptures—the Bible; and these two records—according to the prophesying of Nephi, his father, and also Joseph, son of Israel—were to grow together bearing testimony of the everlasting Gospel. As such a witness these records stand today testifying of the truth to the condemnation of all who reject their teachings.

It is reasonable to believe that if the Book of Mormon contains the message of salvation as given to the ancient peoples of this continent, and as a witness for the Bible, there also must be some inspired utterances in the Bible bearing witness to the Book of Mormon. If there were no such references there would be a serious defect in the testimony of the record of the Nephites. Many passages of this kind are in the Bible, and from among them some of the most striking are here presented.

There is strong presumptive evidence in the blessings given by Israel to his son Joseph, and his grandsons Ephraim and Manasseh, as recorded in Genesis, that they were to inherit a land far from Jerusalem and become a multitude of nations. Joseph was promised that his inheritance should be to the "utmost bounds of the everlasting hills;" that he was "a fruitful bough by a well whose branches run over the wall." Moreover, he was to receive a greater inheritance than his progenitors, who were given the land of Palestine.

The Book of Mormon is the record of the descendants of Joseph who were led across the "great waters" to inherit this western land, which land is designated as being choice above all other lands. Surely these blessings could not be realized in Palestine. Joseph and his sons did not become a multitude of nations there; the tribes of Ephraim and Manasseh did not receive a more wonderful inheritance in Palestine than any other of the tribes of Israel. There the chief honors were conferred first on Benjamin and then on Judah. Here in America all these promises were fulfilled when the descendants of Joseph possessed the land given as their inheritance.

There are many references in the Bible to Zion, a land, or place, separate and distinct from Jerusalem. Such passages are found in the second chapter of Isaiah and the fourth chapter of Micah. It would be foolish to say that these references to Zion were to the hill in Jerusalem where David dwelt. Through modern revelation the Lord has made it known that the American continent is Zion. It is to be on this land that the city Zion, the New Jerusalem, shall be built. These predictions are clearly stated in the Book of Mormon and are in perfect accord with the writings of the Bible.

Ezekiel saw in vision the great nation of the Nephites, the house of Joseph, when he wrote by prophecy concerning the joining of the records of Joseph with that of Judah. These words, which are very significant are as follows:

The word of the Lord came unto me, saying:

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

And join them one to another into one stick; and they shall be one in thy hand.

And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these?

Say unto them, Thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick and they shall be one in thine hand.

And the sticks whereon thou writest shall be in thine hand before their eyes.

It is very apparent that the Bible is the record, or stick of Judah; moreover that it does not contain a history of the nations which were to come of Ephraim and Manasseh. That stick, or history must be sought for elsewhere. And from whence, only in America? It has been declared by some that the Bible as we have it today fulfils this prediction, and that this commandment to Ezekiel was a local commandment to him, and he was to write and join the writings of the two nations of Judah and Israel and hold them forth before the people of his day. A careful study of this prophecy, however, reveals that this joining of the records was to be in the latter day, not in the time of Ezekiel, for the Lord commands him further as follows:

And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. * * * And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Joseph, son of Israel, writing by prophecy, predicted things in relation to his posterity in this western continent. It is recorded in the third chapter of second Nephi that the Lord said to him:

Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bring them to a knowledge of their fathers in the latter days, and also to a knowledge of my covenants, saith the Lord.

One significant expression in the prophecy of Ezekiel is that the stick of Joseph and his fellows was to be in the hand of Ephraim. Ephraim was to stand at the head of the tribes of Israel in the latter days, according to his birthright. Joseph Smith, unto whom the record of the Nephites was delivered, and who translated it, is of the tribe of Ephraim. The Lord so revealed it. So are most of those who have received the Gospel in this dispensation. Therefore this stick of Joseph is in the hand of Ephraim, and by him has been joined to the stick of Judah, fulfilling the prophecy of Ezekiel.

One of the most important predictions regarding the Book of Mormon is that found in the 29th chapter of Isaiah. The prophet here speaks of a people who should be like Ariel, the city where David dwelt. They should have heaviness and sorrow and should be brought down to speak out of the ground, and their speech was to be low out of the dust, and their voice was to be as of one that had a familiar spirit. Later in this same prophecy Isaiah refers to the words of "a book that is sealed, which men deliver to one that is learned saying: Read this, I pray thee; and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying: Read this, I pray thee: and he saith, I am not learned."

This prophecy was literally fulfilled when Martin Harris took copies of the engravings of the plates of the Book of Mormon to Professor Anthon in New York. Mr. Anthon answered Martin in almost the language of Isaiah, when he was informed that the book from which the characters were taken was sealed. Said he: "I cannot read a sealed book." How remarkable it is that Isaiah said that the *words* of the book were delivered to one who was learned, and that the *book* was delivered to the one who was not learned. How perfectly this harmonizes with the history of the case respecting Mr. Anthon and Joseph Smith!

At the time this should take place the Lord was to commence a marvelous work and a wonder because the people drew near to him with their mouths and with their lips honored

him, but their hearts were far removed from him, and their fear towards him was taught by the precepts of men. The marvelous work has commenced, and of all times in the history of the world, *now* is the time when the conditions of the people warrant the fulfilment of this prophecy.

One other passage of great import having reference to the people dwelling in America in early times, is the remark of the Savior in that beautiful discourse in relation to his death: "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

It is thought by some that he had reference to the Gentiles, but he said himself, that he was not sent to the Gentiles, but to the lost sheep of the house of Israel. He must have referred to Israelites who were not in Palestine, and the visitation must have been one after his resurrection. There is no reference to such a visit in any of the four gospels, and the remark was made shortly before his death. When the Savior visited the Nephites he told them plainly that this reference to other sheep was a reference to them; but because of the hardness of the hearts of the disciples in Jerusalem his Father commanded him to make no further reference to the nation of Nephites while instructing the Jews.

Perhaps this reference to other sheep of the house of Israel and the work of the Lord among them, would have been stated more clearly if the people had been willing to understand. For the same reason many references to the Book of Mormon and the people of the Lord in other lands than Palestine were so expressed that their true significance was hidden. The Savior taught in parables many things so that those who were unprepared should not understand. Even today the people of the world, unaided by the Spirit of the Lord, cannot see the true meaning of these passages of scripture here presented. The reason for the discourses of the Savior in parables is equally applicable in the Dispensation of the Fulness of Times.

Bits of Philosophy

Humility is nobility.

An idle life begins with a giggle and ends with a grunt.

Ninety per cent of nervousness is just inflammation of the ego.

Worry is a super six imagination working overtime without pay.

A sure way to get rid of self consciousness is to become conscious of something worth being conscious of.

There are only two kinds of preachers who are tolerable; those who can't preach, and know it; and those who can preach, and don't know it.—*Nephi Jensen.*

The Career of the Book of Mormon

By Andrew Jensen, Assistant Church Historian

It was early in the spring of 1820 that the Father and the Son in a glorious vision appeared to the Prophet Joseph Smith who on that occasion was told of the condition of the religious world and commanded to wait awhile and prepare himself to receive further light and instruction. Three years and a half passed away, when Joseph (now approaching his 18th birthday), having retired to rest in his father's house in the township of Manchester, Ontario (now Wayne) county, New York, was visited during the night of Sept. 21, 1823, by a heavenly messenger, namely, the Angel Moroni, who, while in mortality, 1400 years before, was a Nephite Prophet, the last of a line of prophets and historians who had written the history of their people on metallic plates. Moroni and his father, Mormon, had made an abridgement of the Nephite history upon golden plates which were deposited by Moroni, about 400 years after the birth of the Savior, in a hill called by the Nephites, Cumorah, and now known in western New York as "Mormon Hill." This hill is situated about four miles south of the town of Palmyra, New York, or about two and one half miles from the Smith home in Manchester township. During the Prophet's interview with the Angel Moroni in the night mentioned the Prophet was told to proceed to that hill the next day, Sept. 22nd, 1823, which he did and there again he met the same angel, after having already discovered the box in which the plates containing the records of the Nephites had laid hidden about 1400 years. While the angel imparted much additional information to the Prophet on this occasion, he forbade the youth to take possession of the plates at that time, but instructed him to visit the hill again on the same day the following year, and thus continue year after year until the plates should be delivered into his hands. Thus passed away four years, during which the Prophet was in constant training for the great work lying before him, and finally, on the 22nd of September, 1827, he was permitted to remove the plates from the hill, being commanded to take very good care of them. Together with the plates Joseph had obtained an instrument called the Urim and Thummim which enabled him to translate, like the seers of old, and he was therefore instructed to translate the engravings found upon the plates into the English language. As soon as it became known that Joseph had obtained the plates, persecution arose against him,

and he found it necessary, in order to escape mob violence, to remove with his wife to Harmony, Penn., about one hundred miles distant, and some time after his arrival in that place he commenced the translation of the Book of Mormon, assisted by Oliver Cowdery as scribe. The translation was finished in Fayette, Seneca county, New York, and the printing done in Egbert Grandin's printing office in Palmyra, N. Y., in the latter part of 1829 and the beginning of 1830, the book, in an edition of 3,000 copies, being issued from the press in March, 1830. According to Church history, the translation of the sacred volume was done in Harmony, Penn., and in Fayette, New York, and not in Manchester, New York, as sometimes stated, but it is likely that some of the proof-reading took place in the Smith home in Manchester, which is only one and one-half mile from the town of Palmyra.

Almost immediately after the printing of the Book of Mormon and the organization of the Church in April, 1830, Elders commenced to preach the restored Gospel, or, as it is sometimes called, "the fulness of the Gospel," as recorded in the Book of Mormon, and when the elders went out to testify of its restoration they almost invariably carried with them copies of the Book of Mormon. It is not known that these elders of the Church used any other important literature in their propaganda than the Book of Mormon for a number of years, or until 1837, when Parley P. Pratt wrote and had issued from the press his *Voice of Warning*. One of the very first missionaries of the Church was Samuel H. Smith, a brother of the Prophet Joseph, who in the summer of 1830 visited several localities in the State of New York, carrying copies of the Book of Mormon with him. He was, as a rule, rejected by the people and suffered much persecution, but a copy of the Book of Mormon which he left at the home of a Methodist preacher named John P. Greene, and which was read by that gentleman and later by others, caused the conversion to "Mormonism" of such men as Brigham Young, Heber C. Kimball and many others who afterwards figured prominently in the Church. Even while the Book of Mormon was in the hands of the printer in Palmyra, Thos. B. Marsh, afterwards one of the Twelve Apostles, was converted to "Mormonism" by reading proof sheets of the first sixteen pages of the book. Mr. Marsh was moved, by the spirit, to make a journey westward from Boston, Mass., where he resided, during which he met Martin Harris at the printing office in Palmyra and later also Oliver Cowdery, from whom he received further information in regard to the great Latter-day work, and soon became a strong believer in the divinity of the Book of Mormon.

Another case is that of Willard Richards, afterwards one of the Twelve Apostles, and later a counselor to President Brig-

ham Young. While practicing medicine near Boston, a copy of the Book of Mormon accidentally fell into his hands. He opened the book without regard to place, and totally ignorant of its contents, and before reading half a page of it, he declared: "God or the devil has had a hand in that book, for man never wrote it." He read it twice through in about ten days, and so firm was his conviction of the truth that he immediately commenced settling his accounts, selling his medicine and freeing himself from every encumbrance that he might go to Kirtland, Ohio, seven hundred miles west (the nearest point he could hear of the Saints) and give the work a thorough investigation, firmly believing that if the "doctrine was true" God had some greater work for him to do than peddle pills. Parley P. Pratt, another prominent character who also became one of the Apostles of the Church, was led by the Spirit of the Lord to travel from his home in the state of Ohio several hundred miles eastward to a place where he obtained a copy of the Book of Mormon, and as soon as he had read it he was convinced of its authenticity and almost immediately proceeded to the place where the Saints were located and requested baptism. After being ordained an elder, he was sent on a mission to the Lamanites, and in October, 1830, traveled westward to Kirtland, Ohio, where he met his former fellow-laborer in the Campbellite denomination, Sidney Rigdon, to whom he presented a copy of the Book of Mormon. Mr. Rigdon seemed at first unwilling to read the book, but finally promised to do so for the sake of his former association with Parley P. Pratt. By reading the book Mr. Rigdon became a convert to "Mormonism." This circumstance is important in view of the false accusation repeatedly made that Sidney Rigdon was an associate of the Prophet Joseph Smith in producing the Book of Mormon.

Numerous instances might be cited where the reading of the Book of Mormon by sincere and truth-seeking persons led them to embrace the gospel. In the course of time, tracts, periodicals, etc., were published in the interest of the Church, and the Book of Mormon then ceased to be the only literary production used by the elders; but in opening up new missions in different parts of the world one of the first steps usually taken by the elders, in many instances, was the translating of the Book of Mormon into the language of the people where missionary work was to be carried on. Thus, after the first elders had been sent to Scandinavia, Apostle Erastus Snow, assisted by Peter O. Hansen, caused an edition of the Book of Mormon to be published in the Danish language. Elder Peter O. Hansen, while residing in Nauvoo, Ill., had translated the Book of Mormon into Danish and this somewhat imperfect translation was revised and made the basis for the first edition of the book

(2000 copies) published in Copenhagen, by Erastus Snow in 1851, under the title *Mormons Bog*. A second edition (3000 copies) was published by Hector G. Haight in 1858, a third edition (2000 copies) by Niels Wilhelmsen in 1881, a fourth edition (3000 copies) by Anton L. Schanky, in 1902, and a fifth edition (10,000 copies) by Andrew Jenson in 1911, thus making 20,000 copies altogether in the Danish-Norwegian language.

A French edition of the Book of Mormon (*Le Livre de Mormon*) was translated from the English by John Taylor and Curtis E. Bolton. It was stereotyped and published in Paris, in 1852. The French Book of Mormon has been circulated freely in France, the Channel Islands and Belgium.

The Book of Mormon in German (*Das Buch Mormon*) was translated from English by John Taylor and George Parker Dykes, stereotyped by John Taylor and the first edition published in Hamburg, Germany, in 1852. A second edition was issued a few years later, a third in Bern, Switzerland, in 1873, where also a fourth edition was published in 1886; and in 1893, the book was stereotyped and re-printed at the *Deseret News* office, in Salt Lake City, Utah, divided into chapters and verses, like the English edition of 1879, by Elder Frederick W. Schoenfeldt.

An edition of the Book of Mormon in the Italian language (*Il Libro de Mormon*) was published in London, in 1852, by Apostle Lorenzo Snow.

A Welsh edition of the book (*Llyfr Mormon*) translated by John Davis was published in 1852 at Myrthyr Tydfil, Wales, but as most of the people in Wales were generally fairly well acquainted with English it seems that no second edition of the Book of Mormon in Welsh was ever issued.

After the Hawaiian Mission had been opened by Hiram Clark, George Q. Cannon and others, in 1850, and the work of propaganda had been successfully commenced among the natives, Elder George Q. Cannon, who became very proficient in the Hawaiian language, commenced a translation of the Book of Mormon in that tongue (*Ka Buke a Mormon*) and the first edition of the translation was published in San Francisco, California, in 1855. A second edition was published in Salt Lake City a few years ago.

For twenty-seven years the Swedish Saints, who as a rule understood the Danish-Norwegian language to a greater or less extent, read the Danish Book of Mormon, but in the year 1878 the Book of Mormon (*Mormons Bok*) was translated from English into Swedish by August W. Carlson, and an edition of 3,000 copies published in Copenhagen, Denmark, in 1878. A second edition was published a few years ago.

The Book of Mormon was translated into the Dutch lan-

guage under the title *Het Boek van Mormon*, by Jan W. F. Volker and an edition of 2,000 copies published in Amsterdam, Holland, by Elder Francis A. Brown, in 1890. A second edition (3,000 copies) revised by Elder Sylvester Q. Cannon, and Wm. J. DeBry was published in Amsterdam in 1909. To the new edition was added a comprehensive index, chronological chart and other valuable features.

The fulness of the gospel was first introduced into New Zealand in 1854, but the work among the Maoris was not commenced until 1883. The Book of Mormon was translated into the Maori language from English by Ezra F. Richards and Saundra Saunders, under the direction President Wm. Paxman, and an edition of 2,000 copies published by Wm. Paxman in Auckland, New Zealand, in 1889, at a cost of \$2,500, the title of the book being *Ko Te Pukapuka a Moromona*. A second edition of the Maori Book of Mormon was published in 1918.

A successful mission was opened in Mexico, in 1879, and the Book of Mormon was translated from English into the Spanish language by Meliton G. Trejo and James Z. Stewart, under the direction of Moses Thatcher of the Council of the Twelve. An edition of the book under the title of *Libro de Mormon* was published by the *Deseret News Co.*, of Salt Lake City, Utah, in 1886.

The Book of Mormon was translated into the Samoan language by American and native elders and published in Salt Lake City, Utah, in 1903, under the title of *O le Tusi a Mamona*.

As the work progressed on the Society and Tuamotu Islands it was deemed necessary to translate the Book of Mormon into the Tahitian language, which was done by American elders, assisted by natives, and an edition of the book under the title of *Te Buka a Mormona* was published in Salt Lake City, Utah, in 1904.

Under the direction of Elder Ferdinand F. Hintze the Book of Mormon was translated into the Turkish language, and published in Armenian characters in Boston, U. S. A., in 1906.

Elder Alma O. Taylor, one of the first missionaries to Japan, translated the Book of Mormon into the Japanese language and an edition, consisting of 5,000 copies, was printed and published in Tokio, Japan, in October, 1909.

Including the English edition it is seen from the foregoing that the Book of Mormon has been published in fifteen different languages and besides that it has been translated into Hindustani, Greek, old Testament Hebrew and modern Jewish (Yiddish), but not yet published in any of these languages. The manuscripts of these translations are on file at the Historian's Office awaiting further action.

After the first edition of the Book of Mormon, published

in Palmyra in 1830, had been sold, other editions were published in Kirtland, Ohio, and Nauvoo, Ill. The first edition of the book published in England was issued from the press in that country in 1841. Many other editions have since been published in the British Isles and America. At the present time it is impossible to state exactly how large the respective editions have been, but it is believed that at least half a million copies of the Book of Mormon in English have been printed and distributed among English-speaking people, principally in America and Great Britain. During the last few years it is known that about 100,000 copies of the Book of Mormon have been printed in Independence, Mo., and nearly 200,000 copies in Chicago, Ill., and owing to the great numbers published in each edition the book has retailed at less than fifty cents per copy.

The latest edition of the book, published in 1920, in Salt Lake City is by far the best and most attractive ever printed, both from a literary and mechanical point of view. Instead of single column pages this last edition is issued in double-column pages with chapter headings, chronological data, revised foot notes, references, pronouncing vocabulary and index.

The earlier editions of the book were divided into quite lengthy chapters and verses, but in 1877-1878, Elder Orson Pratt by appointment of the First Presidency subdivided the book into smaller chapters and verses and added foot notes, so that the contents of the sacred volume could be found more easily by an alphabetical index. The first edition of the book in that form was published in 1879.

A special effort is being made at the present time to introduce the Book of Mormon into the libraries of the United States and other countries, and the great desire is to place copies of the book in the homes of all people who are interested in the true gospel of Jesus Christ, and the history of the aborigines of America. The Book of Mormon is the only book that can solve the problem in regard to the origin of the American Indians, and if people generally would read the book with the same honesty of purpose and sincerity of heart that Brigham Young, Sidney Rigdon, Willard Richards, Thomas B. Marsh, John P. Greene and thousands of others did, it would soon become universal as a companion volume to the Bible in the homes of true and sincere Christians, for by a careful reading of the book the somewhat ambiguous saying of Ezekiel, where that Prophet in his 37th chapter speaks of the stick of Judah and the stick of Ephraim becoming united would assume a clear and distinct meaning, and appeal to them as a consistent reality.

Credibility of the Witnesses

By J. M. Sjodahl

The Book of Mormon bears the signatures of eleven witnesses, who testify solemnly to the miraculous origin of the volume.

Three, Oliver Cowdery, David Whitmer, and Martin Harris, affirm that they *saw* the plates, because an angel came down from heaven and laid the volume before them and showed them the engravings; they also affirm that they *heard* a voice say that the translation was made "by the gift and power of God;" and that they were commanded, by the Lord, to "bear record of it."^a

Three facts are set forth here: (1) The witnesses saw the angel, the plates, and the engraved characters; (2) they heard a voice declaring that the translation was divinely inspired; and (3) they were commanded to testify of what they had seen and heard.

Eight witnesses, Christian, Jacob, Peter, and John Whitmer, Hiram Page, Joseph Smith, Sr., and Hyrum and Samuel Smith, testify that Joseph Smith showed them the plates, and that they handled them and examined the engravings.^b

Too much importance cannot be attached to these testimonies. St. Paul, speaking of the resurrection of our Lord, which miracle was denied by many and ridiculed by some at that time, gives utterance, with tremendous earnestness, to these thoughts: "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are also found false witnesses of God" (Cor. 15:14, 15.) In the same spirit we may say, with the miracle of Cumorah in view: If there were no Book-of-Mormon plates, our preaching would be vain, our faith would be vain, and the witnesses would be false witnesses. Hence an inquiry into the authenticity of the Book of Mormon naturally begins with a consideration of the character of the witnesses and the nature of their testimony.

Oliver Cowdery

Oliver Cowdery, like Joseph Smith, was a native of Vermont. He was born Jan. 7, 1805, the same year as the Prophet,

^aThis important event transpired one day in the latter part of June, 1829, while the translation was being made in the home of David Whitmer.

^bThis happened a day, or perhaps two days, after the three witnesses had seen the plates.

but the two had not met before the 5th of April, 1829, when Cowdery visited him at his home near Harmony, Pa. Shortly before that time the young Oliver had taught school at Manchester, N. Y., and while thus engaged, he had become acquainted with the Smith family and had heard of the golden plates. Being deeply impressed by the story as related to him, he made it a subject of private prayer, and then he decided to visit the Prophet and investigate the matter for himself. Two days after his first interview with the Prophet, he became his private scribe.

As a member of the Church, Oliver Cowdery, later, held important positions. He preached the first sermon to the world; he was one of the first missionaries to the Lamanites; he was an editor and publisher; he was a member of the High Council at Kirtland, and served in that body, first as clerk, and then as its president, and when the prophet Joseph left, with Zion's Camp, for Missouri, he and Sidney Rigdon were given charge of the affairs of the Church, in the absence of the Prophet himself. In 1835 he assisted in the selection of twelve men for the Apostleship, and was one of those who officiated in setting them apart for that high and holy calling. He was one of the trustees of the school in Kirtland, and with others he studied Hebrew and other languages. In 1837 he was assistant counselor to the First Presidency. After 1838, when he had lost his membership in the Church, he practiced law in Michigan, and was quite successful in that profession. Oliver Cowdery returned to the Church in 1848. He passed away in the Whitmer home in Richmond, Mo., not having been able to join the Saints in Utah, as was his intention. In 1878, David Whitmer related the story of the death of Oliver Cowdery, to Elders Orson Pratt and Joseph F. Smith. He said in part:

"Oliver died the happiest man I ever saw. After shaking hands with the family and kissing his wife and daughter, he said, 'Now I lay me down for the last time; I am going to my Savior;' and he died immediately, with a smile on his face."—*Mill. Star*, Vol. 40, p. 774.

David Whitmer

David Whitmer was born Jan. 7, 1805, the same year as the Prophet and Oliver. His father was one of the sturdy veterans of the revolutionary war and a faithful member of the Presbyterian church.

In 1828 David, on a business trip to Palmyra, met Oliver Cowdery, and as the story of the finding of the golden plates was the common topic of conversation of the people in the little country villages at that time, he naturally heard of it. He,

possibly, met some of the young men who claimed they had seen the plates in the hill.

Shortly after this, Oliver Cowdery came to Fayette, where the Whitmers lived, and paid them a visit. He was then on his way to Harmony, to see the Prophet, and David made him promise to advise him, as soon as he should find out whether the story was true or not. Oliver kept his promise, and, as has already been stated, the Prophet was invited to come to Fayette, and the translation of the plates was finished there, at the home of the Whitmers. David was baptized in 1829, and became one of the original members of the Church, when it was organized, April 6, 1830.

As a Church member David Whitmer was entrusted with important positions. In 1838, however, he was expelled from the Church. The complaint preferred against him was that he had failed to keep the Word of Wisdom; that he had neglected his meetings and other religious duties and affiliated with "dissenters," but especially that he had arrogated to himself the title of president of the Church of Christ.

Severed from the Church, David located at Richmond, Mo. where he lived until he passed away, Jan. 25, 1888. That he was honored and respected, by his friends and neighbors, as a citizen and Christian gentleman, is evident from a statement that appeared in the *Richmond Conservator*, March 25, 1881:

"We, the undersigned citizens of Richmond, Ray Co., Mo., where David Whitmer, Sr., has resided, since the year, A. D. 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity and of undoubted truth and veracity."

This public acknowledgement of the trustworthiness of one of the witnesses to the authenticity of the Book of Mormon was signed by twenty-one prominent citizens of Richmond. Among them were two judges, a bank president, an editor, lawyers, a postmaster, a doctor, and some business men. Such was his reputation in the city where he lived for half a century.

Martin Harris

Martin Harris was somewhat older than Joseph Smith, Oliver Cowdery, and David Whitmer. He was born May 18, 1783, at East Town, N. Y. At the time of the coming forth of the Book of Mormon he was about forty-four years old. His judgment was that of a mature man. At that time he lived in Palmyra, N. Y.

Martin Harris met the Prophet in 1827, shortly after the latter had received the plates and when the excitement among the rabble seemed about to break out in violence. He promptly came to the financial aid of the Prophet and enabled him to

settle his affairs in Manchester and to move to Harmony, in Pennsylvania, where he found peace and time to devote to the work in hand.

In February, 1828, Martin visited Joseph in Harmony, and the specimens of Book-of-Mormon letters, or characters, as they are more generally called, which he submitted to the inspection of Professor Anthon in New York, were then given him.

Martin Harris was, evidently, anxious to learn the truth, but at the same time he was cautious. There was in him a great deal of the disposition of Thomas, who said, "Except I shall see * * * I will not believe." (John 20:25.) It was owing to this disposition, however, that the remarkable prophecy of Isaiah^c was literally fulfilled.

Martin Harris remained with the Church until, by the persecution in Missouri, the Saints were scattered. In September, 1837, he was released from his position in the Kirtland High Council, but no action was ever taken against him with the view of excommunicating or depriving him of his fellowship in the Church.

It appears, however, that at one time, while drifting about he approached the so-called Shakers, but their creed had no light that could guide his storm-tossed bark to a safe place of anchorage. At another time he fell in with Strangites and, in 1846, accompanied two of their missionaries to England^d in all probability not knowing that they represented an apostate organization. At least, he publicly denied that he was a Strangite, or that he was in any way connected with Strang.

In 1870 Martin Harris came to Utah. He died at Clarkston Cache Co., July 10, 1875, a little over 92 years of age.

* * *

Now, suppose that the testimony of these three men had been given in a U. S. court; what facts or circumstances would an intelligent jury consider in passing on its credibility?

Judge Charles H. Hart answers that question^e as follows:

"What are jurors instructed to do when they are considering the weight to be attached to testimony? * * * They are charged that they may consider the demeanor of the witness, his means of information, the opportunities he has had for knowing the truth of which he testifies; the interest; if any, which he has in the case, his intelligence; or lack of intelligence; and from all the circumstances appearing upon the trial, determine what credence should be given to his testimony, and to give weight accordingly."

^c"And the vision of all is become unto you as the words of a book that is sealed which men deliver to one that is learned, saying, read this, I pray thee: and he saith, I cannot; for it is sealed."—Isa. 29:11.

^d*Mill. Star*, Vol. 8, pp. 124, 128, 137.

^e*Conf. Rep.*, April 6, 1920, p. 141.

This is in perfect accord with the principles of law and of common sense. If a number of witnesses agree in all essential particulars; if they are of mature age and of sound mind; if they enjoy the confidence of their fellowmen; if they know whereof they speak; if they are not financially, or otherwise, interested in misrepresentation, and if there is no collusion to deceive, an impartial jury must accept the testimony as true, and enlightened public opinion must do the same.

Test the declaration by the witnesses by these principles that govern whenever evidence is considered. They were responsible, intelligent men, having a standing in the communities in which they lived. Their word was as good in business dealings and in the courts, as that of any other citizen of irreproachable character, and they gave their testimony at a time when to do so was to risk all worldly prospects and life itself.

The theory that the prophet Joseph and the witnesses were in collusion with each other to deceive the world can not be entertained for a moment, if it is considered in the light of reason. Judge Hart, in the conference sermon just referred to, April 1920, quoted an eminent jurist on the question of conspiracy to deceive, as follows:

"Where several persons conspire to commit perjury, there must be concert; they must first be persons so depraved that they are willing to join in the commission of high crime and so lost to all sense of shame as to be willing to confess their infamy one to another. They must likewise agree not only upon the main body of their story, but upon its details and upon the order in which they occurred, and if, while they are undergoing the ordeal of cross-examination, defects in their story are exposed, they will not dare to change it for if they do, they will run the risk of being contradicted by their associates, and if they adhere to it, they know they will incur the hazard of detection together with all its dangerous consequences."

In the light of these self-evident truths, the supposition of a conspiracy between the prophet Joseph and the witnesses is seen to be impossible. Dr. Prideaux, in his *Letter to the Deists*^f, in defence of the Bible, discussing the question from a theological point of view, uses this forceful argument:

"There never was an imposture in the world that had not the following characteristics:—(1) It must always have for its end some *carnal interest*. (2) It can have none but *wicked men for its authors*. (3) Both of these must necessarily appear in the very contexture of the imposture itself. (4) It can never be so framed that it will not contain some *palpable falsities*, which will discover the falsity of all the rest. (5) Wherever it is first propagated, *it must be done by craft and fraud*. (6) When entrusted to *many persons* it cannot be long concealed."

By this test the Book of Mormon can no more than the Bible be the product of imposture.

But is there no possibility that both the prophet Joseph

^fDr. Clark, Com., Vol. 1, p. 394.

and the witnesses were utterly and unaccountably mistaken?

Two reasons force us to reject this suggestion. In the first place, the witnesses testify that they *saw* and *handled* the plates, that they *saw* the angel, and that they *heard* his voice. On this testimony there could have been no hallucinations^g.

In the second place,—and this argument will appeal to all whose Christian experience has taught them to believe in the promises of God regarding prayer—these men were earnestly praying to God for light and guidance. They received their testimony in answer to prayer. Would God deceive them? Would he lead them astray? Does our heavenly Father ever give his children a stone, when they ask for bread?

One more question remains to be considered in this connection. The three witnesses were not always loyal to the Prophet or faithful in the Church. Does not that prove that they, themselves, repudiated their earlier testimony?

No. The fact is that none of them ever denied that Joseph was an inspired messenger from God at the time he received the sacred plates. Even David Whitmer to the day of his death regarded Joseph as a true Prophet in the beginning of the work, though he maintained that the Prophet fell, later. Martin Harris and Oliver Cowdery never questioned the integrity of Joseph.

Oliver Cowdery, while practicing law in Michigan, being outside of the Church had an opportunity to declare himself, and did so, on that point:

“A gentleman in Michigan said to him, when he was pleading a case, ‘Mr. Cowdery, I see your name attached to this book;^h if you believe it to be true, why are you in Michigan?’ The gentleman read over the names of the witnesses, and said, ‘Mr. Cowdery, do you believe this book?’

“‘No sir,’ replied Oliver Cowdery.

“‘That is very well, but your name is attached to it, and you say here that you saw an angel and the plates from which this book is said to have been translated, and now you say that you do not believe it; which time was you right?’

“Mr. Cowdery replied, ‘There is my name attached to that book, and what I have there said that I saw, I know that I saw, and belief has nothing

^g“It would be impossible for four men to be together and all of them deceived in seeing an angel descend from heaven, and in regard to the brightness of his countenance and the glory of his person, hearing his voice and seeing him lay his hands upon one of them, namely David Whitmer, and speaking these words: ‘Blessed be the Lord and they who keep his commandments.’ * * * If it were to be maintained that in their case it was hallucination of the brain, * * * then with the same propriety it might be asserted that all other men, in every age, who profess to have seen angels, were deceived.”—Orson Pratt; *Jour. of Dis. Vol. 4*, p. 158.

^hThe Book of Mormon.

to do with it, for knowledge has swallowed up the belief I had in the work,, since I know it is true.'"ⁱ

Before a special conference at Kanessville, Oct. 21, 1848, when Oliver Cowdery applied for membership in the Church after an absence of more than ten years, he said, in part, of the Book of Mormon:

"I beheld with my eyes and handled with my hands the gold plates from which it was translated. I also saw with my eyes and handled with my hands the holy interpreters. That book is true, Sidney Rigdon did not write it. Mr. Spaulding did not write it. I wrote it myself, as it fell from the lips of the Prophet."

This was Oliver Cowdery's testimony to the last— his "Farewell Address" to the Saints and the world; for on March 3, 1850, he passed away in peace at Richmond, Mo., in the home of the Whitmers.^j

Martin Harris lived the last five years of his sojourn on this earth at Clarkston, Cache Co., Utah. While there, visitors came from near and far to hear him speak of his early experiences, and he was never happier than when he had an opportunity to bear his testimony. One of his visitors was Elder Ole A. Jensen, then a resident of Clarkston, but later of Fairview, Wyoming. One day in the month of July, 1875, he and others heard the aged witness repeat his wonderful story. After having related how the Prophet and the three friends went into the grove to pray and how he did not see the heavenly messenger until Joseph had interceded for him, he said:

"The angel stood before me and said, 'Look!!' When I gazed upon him I fell to earth, but I rose to my feet again and saw the angel turn the golden leaves over and over, and I said, that is enough, my Lord and my God. Then I heard the voice of God say, "The book translated from those plates is true and translated correctly."

He added, solemnly:

"As sure as you are standing here and see me, just as sure did I see the angel with the gold plates in his hand as he showed them to me. I have promised that I will bear witness of this both here and hereafter."

In a letter to President George A. Smith, dated July 9, 1875, the day before the venerable witness to the Book of Mormon died, the writer, Martin Harris, Jr., says of his father, in part:

"He was taken ill a week ago yesterday with some kind of a stroke.
* * * He has continued to talk about and testify to the truth of the Book of Mormon, and was in his happiest mood when he could get somebody to

ⁱBrigham Young; *Jour. of Dis.*, Vol. 2. p. 258. Judge C. M. Nielsen of Salt Lake City, while on his mission in Michigan, met a gentleman who was present in the court room when this incident happened, and he related it to Elder Nielsen, substantially as Pres. Young told it.

^jJoseph Fielding Smith, *Essentials in Church History*, p. 490.

listen to his testimony. * * * The last audible words he has spoken were something about the three witnesses of the Book of Mormon."

In 1869 Elder Edward Stevenson met Martin Harris in Kirtland. Elder Stevenson writes concerning the interview, in part:

"He took from under his arm a copy of the Book of Mormon, the first edition, I believe, and bore a faithful testimony, just the same as that I had heard him bear thirty-six years previously. He said it was his duty to lift up his voice as he had been commanded to do in defense of the book he held in his hand."^k

David Whitmer, in 1881, as reported in the *Richmond Conservator*, of March 25, that year, made this statement:

"Those who know me best know well that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements as then made and published."

* * *

"In the spirit of Christ, who hath said, 'Follow thou me, for I am the Life, the Light, and the Way,' I submit this statement to the world; God in whom I trust being my Judge as to the sincerity of my motives and the faith and hope that is in me of eternal life."

In 1886 David Whitmer said to Elder Edward Stevenson:

"As sure as the sun shines and I live, just so sure did the angel appear unto me and Joseph Smith, and I heard his voice and did see the angel standing before us."^l

On Sept. 7, 1878, David Whitmer, in the presence of Elder Joseph F. Smith, Elder Orson Pratt, and a number of other persons, including his eldest son, a grandson, and a son of Jacob Whitmer, bore this testimony:

"He [the angel] stood before us. Our testimony, as recorded in the Book of Mormon is strictly and absolutely true."

David Whitmer passed away Jan. 25, 1888. The day following, the *Richmond Democrat* had this in its obituary:

"On the evening of Sunday, January 22, at 5:30, Mr. Whitmer called his family and a number of his friends to his bedside, and to them delivered his dying testimony. Addressing his attending physician, he said: Dr. Buchanan, I want you to say whether or not I am in my right mind. The doctor answered, 'Yes, you are in your right mind, for I have just had a conversation with you.'

"He then directed his words to all who surrounded him, saying:

"Now you must all be faithful in Christ. I want to say to you all that the Bible and the Record of the Nephites (the Book of Mormon) are true, so you can say that you have heard me bear my testimony on my death bed.

* * * My trust is in Christ for ever, worlds without end. Amen."^m

It is, I hope, sufficiently clear from this, that the three

^k*Mill. Star*, Vol. 44, p. 78.

^lLetter by Edward Stevenson to Pres. Daniel H. Wells, dated Feb. 16 1886.

^m*Mill. Star*, Vol. 50, p. 139.

witnesses, instead of at any time retracting or in any way modifying their testimony, re-affirmed it at all times. They maintained the truth of it in the face of ridicule and persecution. They passed through the very portals of death, bearing their testimony with joy, as long as their voices could be heard by mortal ear.

The testimony of the eight witnesses differs from that of the three in this respect, that it deals with what we may call the material or temporal aspect of the case.

What I mean to say by that is, that they did not see an angel. They did not hear a voice from beyond. But they, nevertheless, saw the plates and handled them, and they examined the engraved signs and noted the "curious" workmanship. It was the prophet Joseph, himself, who showed them the ancient record. Those are the facts of which they bear witness. In other words, they testify that, to their actual knowledge, the prophet Joseph really had the plates in his possession. The story concerning the recovery of that record, they assure us, was not a myth; it was not fiction, but *Truth*.

What has been said of the character of the three witnesses is applicable also to the eight. They were men of irreproachable character, competent witnesses, and they never retracted their first statements. Joseph Smith, Sr., who was the first to receive the message of his chosen son as from the Lord, passed away Sept. 18, 1840, after having endured all trials and hardships, for the sake of the gospel. He was, at the time of his departure from this world, the Patriarch of the Church. Hyrum Smith, as is well known, sealed his faithful testimony with his blood, June 27, 1844, the day of the martyrdom of the Prophet, his brother, and the two, united in life, were not separated in death. Samuel Smith also passed away in 1844, faithful to the last. Of the Whitmers, Christian died in 1835 and Peter Jr., in 1836, both in full fellowship. Jacob Whitmer and John Whitmer were separated from the Church in 1838, but neither of them retracted his testimony at any time. The latter died forty years later, at Far West, maintaining the truth of his testimony to the last. Hiram Page, was one of the prominent men of the Church, who fell by the way side in the year 1838. In the early days of the Church he sought to obtain revelations for the Church through a "seer stone" of his own, and even Oliver Cowdery and some of the Whitmers came very near being deceived by him." The error was corrected by revelation, but it is to be feared that, in the case of Hiram Page, the spirit of apostasy prevailed; but he did not deny his testimony. He

"Doc. and Cov. 28:11-14.

died in 1852, rejoicing to the last that he had been privileged to view the plates of the Book of Mormon.

Among the opponents of "Mormonism" whose attitude is not due to bigotry or wilful hostility, the real objection to the testimony of the witnesses is, that they consider any account of the appearance of angels in our day improbable, not to say impossible. People do not want to believe in the appearance of angels, because they, themselves, have not seen any. They do not want to believe in tangible connection between the world of spirit and of matter, because they have never consciously come in contact with the former.

But that is not a valid objection.

Who has ever seen an electron? Or an atom? Who had ever seen a microbe before the microscope revealed them? How many of the millions that inhabit the earth, or any city, say New York or London, have ever seen one, although there are microscopes to be obtained? If we must discard, as incredible, our belief in the existence of everything but that little which we are conscious of through the medium of our senses, our knowledge will not be much more extensive than that of the wild beast. The fact is that most of what we "know" is what we accept on the testimony of others. Why, then, should we refuse to give credence to competent testimony concerning existences beyond the limits of tangible matter, merely because we have not been able to reach them? There is after all, no unbridgeable gulf between spirit and matter. In fact, "All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes."^o

Brigham Young tells us^p that the spirit world is incorporated within this celestial system. It cannot, he says, ordinarily be seen by our natural eyes, but if God should "touch our eyes," which is equivalent to saying, if our field of vision should be enlarged as by means of a divine microscope, figuratively speaking, then we could see spirits as plainly as we see each other.

There is nothing improbable in this. There must be "matter" beyond that which we generally recognize as such,^q for there are many "natural" phenomena which cannot be accounted for by what little is known of nature and natural laws.^q Scientists have, therefore, assumed the existence of ether, to account for electric, magnetic, and other mysterious phenomena. It was generally described as a material substance of more

^oDoc. and Cov. 131:7.

^pJour. of Dis. Vol. 2, p. 368.

^qJust as there are light waves beyond those which we see, and sound waves beyond the range of our hearing.

subtle kind than material bodies, and filling even "empty space." However, some years ago Sir Oliver Lodge^r claimed that he had demonstrated that ether is the most solid substance in existence—a medium in which solid bodies, so called, and matter in general, float and move as air bubbles in water. Is it not just as easy to believe in a world of spirit in which spirits move and have their being?^s

The following from a sermon by Pres. Brigham Young is pertinent to this discussion:

"Spirits, when they leave the bodies, do not pass out of the organization of this earth on which we live."

"Where is the spirit world? It is right here. Do the good and evil spirits go together? Yes, they do. * * * Do they go to the sun? No. Do they go beyond the boundaries of this organized earth? No, they do not. They are brought forth upon this earth, for the express purpose of inhabiting it to all eternity. Where else are you going? Nowhere else, only as you are permitted."—*Jour. of Dis., Vol. 3, p. 368.*

^rIn his little treatise on *The Ether of Space*.

^sThere was formerly some talk about the "fourth dimension," as an explanation of some mysteries of nature; but the theory was never generally accepted, probably not even understood, except by experts in philosophy. The discussion seems about to be revived, for exponents of Relativity have taken it up and added TIME to our three dimensions, as the fourth. See *Relativity*, by Albert Einstein, a good translation of which has been made by Robert W. Lawson, pp. 65 and 146. Those who regarded the spirit world as one of the four dimensions used to say that beings moving in the fourth dimension could not be seen by us who have only three; just as we would be invisible to beings moving in a flat world with only two dimensions—length and breadth and no height.—S.

Discontent Divine

O what is this that steals our sweet content,
That bids us not to rest on laurels won,
But with an urge persistent and austere,
Persuades us to press onward, ever on?

It is God's way, eternal as the stars,
To fill us with a discontent divine;
A wish to gain that something just ahead,
Which will the dross within our souls refine.

A reaching for the fruits of tasks well done,
A grasping for the best there is in sight,
A firm desire to tread the thorny path
Which leadeth on to wisdom, power and light.

'Tis well, for through this means, by slow degrees,
Each step in time will make a mighty hum,
Until at length we scale the glorious height,
And as our God now is, we may become.

Raymond, Canada.

Helen Kimball Orgill.

Martin Harris and the Book of Mormon

[The following is a statement of William Waddoups, second counselor to Alma Merrill, President of the Benson stake, made at the April conference of the Benson stake at Lewiston, Utah, and also at the grave of Martin Harris, Clarkston, Utah, Saturday, April 20, 1918. Present as visitors at the conference who heard the statement were Elder Richard R. Lyman, of the Council of the Twelve, and President Joseph W. McMurrin, of the First Council of Seventy, the latter at the time making a stirring address on the labors performed by Martin Harris.—*Editors.*]

Edward Stevenson was sent back East to get Martin Harris. One week after the arrival of Edward Stevenson with Martin Harris, in Salt Lake City, Elder Anson Call asked me if I desired to see and meet Martin Harris. I went to Salt Lake City where I found Brother Anson Call and he introduced me to Martin Harris.

To me Martin Harris said: "Sit down on that couch." I sat on the couch as instructed, while Martin Harris stood on the opposite side of the room. Martin Harris then spoke to me as follows:

"Young man, I had the privilege of being with the Prophet Joseph Smith, and with these eyes of mine," pointing to his eyes, "I saw the angel of the Lord, and I saw the plates and the Urim and Thummim and the sword of Laban, and with these ears," pointing to his ears, "I heard the voice of the angel, and with these hands," holding out his hands, "I handled the plates containing the record of the Book of Mormon, and I assisted the Prophet in the translation thereof. I bear witness that this testimony is true."

Martin Harris was at that time but a combination of bones and skin. He was extremely thin. Holding out his hands he said:

"When I was faithful in the Church I was a fleshy, healthy, robust man, and what you see left of me is the fruits of apostasy. Young man, always be faithful and obedient to the presiding priesthood, and you will always be safe."

(Signed) *William Waddoups.*

The following testimony of the Book of Mormon, heretofore printed, was given at Clarkston, Utah, by Martin Harris in July, 1875:

"Brethren, I believe there is an angel here to hear what I tell you and you shall never forget what I say. The Prophet Joseph Smith, Oliver Cowdery, David Whitmer and myself

went into a little grove to pray to obtain a promise that we should behold the plates with our natural eyes that we might testify of it to the world. We prayed a time or two and at length an angel stood before David and Oliver and showed them the plates, but behold, I had gone by myself to pray and in my deepest distress I asked the Prophet Joseph Smith to kneel down with me and pray for me that I may also see the plates. He did so and immediately the angel stood before me and said, 'Look.' When I gazed upon him I fell to the earth, but I stood on my feet again and saw the angel turn the golden leaves over, and I said, 'That is enough. My Lord, and my God.' Then I heard the voice of God say: 'The Book translated from those plates is true and translated correctly.'"

The Book of Mormon an Evidence in Itself of its Divinity

*By Dr. Geo. H. Brimhall, President-Emeritus, Brigham Young University,
and Member of the General Board Y. M. M. I. A.*

When the sage declared the endlessness of the writing of books, he had no cause for complaint. For books are soul fruit, some bitter and some sweet, some poisonous but many are wholesome. Books are subject to the great law "the fittest survive." And the fittest in a truth-seeking age is that which contains the most truth. The average volume is short lived. It is common knowledge that books become out of date almost as quickly as clothes go out of style. There are some books, however, that have endured for ages and interest in them has grown as time has passed. In this class we claim place for the Book of Mormon. Nearly a century has passed since the first edition was printed. And the sale of the last edition, but recently published, was beyond the expectations of the most hopeful. In fact, each edition of the Book of Mormon has received warmer welcome from the reading public than have the preceding ones.

The history of the Book of Mormon has paralleled the history of Christianity in a most striking way! The coming forth of each was accompanied by the visitation of an angel.

Each was compelled to meet attempts to destroy it in early life.

The champions of each were put to death with the hope of terminating the cause of the conflict each occasioned.

The early disciples of each sought refuge in the mountains. Each grew in influence, despite the almost super-human opposition of enemies.

Each, at this day, stands in almost identical position in the minds of "honorable men of the earth," who frankly admit their belief in the thing itself, but candidly assert their disbelief in the miraculous origin of either Christianity or the Book of Mormon.

One man of great wealth and business leadership, after reading the Book of Mormon at the request of a "Mormon" friend, declared his belief in the contents of the book, to the extent of expressing his conviction that the teachings thereof, would, if applied to life, bring about conditions for universal happiness; "But," said he, "I can not accept the angel Moroni story of its origin." And that same man, no doubt, would say, "I believe in the peace-producing power of Christianity, but, I can not accept the Divinity and Fatherhood of Christ."

The history of the book acclaims its greatness, but the book itself is the thing that defies all attempts to explain it away. No one can deny that as a book, true or false, it is a stupendous reality with a marvelous origin, a gripping power for good, and a wonderful history. Volumes have been written and much spoken in denial of its divine authenticity, but as yet nothing has been proved against its contents or miraculous coming forth. As time has passed, scientific discovery, instead of destroying faith in the book, has wonderfully increased interest and confidence in it. And particularly important in this age of rapidly increasing skepticism, its harmony with the teachings of the Bible place it in the field of theology as veritably, "A new witness for God."

Wait Not

Wait not till tomorrow, for time is not ours,
 Today is appointed to gather life's flowers,
 Wait not till tomorrow, its dawn may ne'er come,
 Today is the time to bring joy to the home.

Wait not till tomorrow to comfort a friend,
 Today is the day your kindness to lend;
 Wait not till tomorrow your good words to say,
 Tomorrow may fail you, your chance is today.

Wait not till tomorrow to offer your prayer,
 Heaven's not too encumbered to list to your prayer.
 Wait not till tomorrow all wrongs to amend,
 For death may o'ertake you, who knoweth the end?

Logan, Utah.

Sarah E. Mitton.

The Utility of Opposition

By President Anthony W. Ivins

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

"So God created man in his own image, in the image of God created he him, male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it."

The first direct command given by the Lord to man, whom he had created, is suggestive of opposition. To subdue is to conquer, and bring permanent subjection, either by superior force, or to prevail over by kindness, persuasion, or other mild methods, but by whatever means accomplished, to subdue is to bring under complete subjugation.

That the agencies acted upon would be in opposition to those acting is obvious, otherwise there would be nothing to subdue.

The Lord again said to Adam: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread."

Thorns and thistles; noxious weeds and plants are the spontaneous products of the earth. Generally speaking they produce no fruit to satisfy the hunger of man; no material to clothe his body. If desirable plants exist, where the intelligence of man has not been applied, a constant war is waged upon them by these evil and worthless weeds and shrubs, and they exist, if at all, only by constant struggle and warfare.

This law of contrasts applies to the earth, and all created things which are upon it. Man himself is a dual personality, subject to one or the other of two forces, each of which is striving for the mastery. One of these two conflicting influences is constantly striving to lead man on to higher ideals; the other, exercising the contrary influence. In contrast today, the light of which is so necessary to our welfare which we love so dearly, we have night, whose shadows bring a feeling of depression, a time when the powers of darkness appear to hold

sway. In contrast to the cheer and blessing of sunshine we have clouds and storm. While in the enjoyment of health, our temporal requirements provided for, with nothing to mar our happiness or peace, we may be stricken down by sickness or accident, our substance may vanish, and we are in dire distress and sorrow, as was Job when so bereft. We love and cherish life, and deplore and fight against death; but, in spite of our opposition to it, we know that sometime it will come to us and those we love—that eyes which beamed with the intelligence of God will become dim, lips which spoke love and hope will be stilled, and hearts which pulsated with emotions of affection and trust will cease to beat.

Why are we in this world of contrasts? Why this constant struggle between good and evil, between that which is most desirable, and that which we wish to avoid, but which is constantly pursuing us? This is the answer:

“And there was war in heaven: Michael and his angels fought against the Dragon; and the Dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” (Rev. 12-7.)

“And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the Only Begotten Son, whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning.” (Doc. and Cov. 76:25-26.)

Having been cast down to earth, Lucifer and the rebellious spirits who were cast out with him, have exercised all of the power with which they are possessed to gain and maintain control over it. His is the power which is constantly exercised to obstruct the work of the Lord, to pervert the truth. He is the father of lies, he loves darkness rather than light, glories in war, famine, and the distress of the human family, and is the author of death, which came to us through the transgression of our first parents, who yielded to his temptation. His power has been exercised from the beginning to thwart the purpose of the Almighty.

He exercised all of his subtle wiles to delude and lead away the Redeemer, that he might nullify the great mission which Jesus came to perform. With the ushering in of the present gospel dispensation his power of opposition was again felt. Let Joseph Smith tell, in his own words, the happenings of a century ago.

“After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down,

and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound."

In 1837, Heber C. Kimball, Orson Hyde and others were sent to Great Britain to bear the message of the restored gospel to the people of that country, which was to contribute such strength to the Church. They arrived on the 20th of July. Converts were made, and a time appointed when the ordinance of baptism was to be administered to those who had accepted the truth. Sunday was the day when this ordinance was to be solemnized. On Saturday night, the day before the date set for the baptism, Heber C. Kimball says: "While I was thus engaged, I was struck with great force, by some invisible power, and fell senseless to the floor. The first thing I remembered was being supported by Elders Hyde and Richards who were praying for me. I then arose and sat upon the bed, when a vision was opened to our minds, and we could plainly see the evil spirits who foamed and gnashed their teeth at us."

Orson Hyde, in a letter written to Heber C. Kimball, at a later date, says: "Every circumstance which occurred in that scene of devils is just as fresh in my recollection as it was at the time of its occurrence. While you were apparently senseless, and lifeless upon the floor, and on the bed, after we had laid you there, I stood between you and the devils and fought them face to face, until they began to diminish in number, and retreat from the room."

In each of these instances, and many others might be quoted, the light of God, which stands unchangeably opposed to the darkness of Satan triumphed, as it always does when we put our trust in Him who is the author of light.

Lucifer maintains his power and dominion with gold and silver, with armies and navies, with selfishness and greed, personal ambition, unrestrained license in the gratification of the lust and appetites of men, disregard for law, order, justice or equality.

The power and policy by which God seeks to control is light, truth, virtue, mercy, charity, love, patience, law, order.

equality and justice. Whatever is opposed to this policy we must combat. Opposition to it must never cease. We must prevail, or submit to defeat which will bring both temporal and spiritual destruction.

The utility of opposition, then, when we contend for that which is right, and oppose that which is wrong, is in the fact that it develops individuality, makes us masters of ourselves, and commits us to the accomplishment of the purposes of the Almighty. It makes man alert, forceful, and manly, while to listlessly drift with the current without opposition to spur him on to effort or resistance, without knowledge of, or with indifference to, the responsibility which came to him with his knowledge of good and evil, of right and wrong, man, the only one of the creations of God endowed with reason, becomes little better than the brute creation, a thing existing only to satisfy the demands of nature, without knowledge of the past, ambition for the present, or hope for the future.

For originality and greater light on the subject of the utility of opposition, the Book of Mormon is very explicit. This is true also in its dealing with many other doctrines such as infant baptism, the resurrection, atonement, fall of Adam, purpose of man's existence, and the agency of man, and many others. Lehi, addressing his son Jacob, discusses the need of opposition in all things as follows:

"For it must needs be, that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

"Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the justice of God.

"And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away."

Our Channels of Power and Strength

By Elder Melvin J. Ballard, of the Council of the Twelve

*We stand for divine guidance through individual and family prayer.—
M. I. A. Slogan.*

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

"Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye: "Our Father which art in heaven, hallowed be thy name.

"Thy kingdom come, thy will be done, in earth, as it is in heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever, Amen."

Just why the General Board of the Young Men's and the Young Ladies' Mutual Improvement associations have selected our present slogan: "We stand for divine guidance through individual and family prayer," may not be altogether apparent at this moment. It is a slogan as old as the Church, but we felt in the study of this question that perhaps there was nothing more necessary at this particular time than to renew allegiance to the commandments of the Lord in former and in latter-day periods, wherein he has enjoined upon us the duty and obligation of seeking him in prayer. The needs of the hour, I feel, demand the attention of the leaders of the young people of Israel toward that Source of power and strength to protect the young men and the young women of the Church through the perilous days that are upon us.

Job said: "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." There are two powers and forces at work operating to win the souls of the children of men. We are dual beings; we lived before we dwelt in the flesh—spiritual sons and daughters of our father in heaven, in whose presence we once dwelt and knew each other and knew him. You all know the story of that tragic

*Delivered at the M. I. A. June Conference, 1923.

event that happened when one was chosen to be Redeemer and Saviour of the world. The one rejected rebelled and sought, nevertheless, to obtain leadership and rulership over the souls of men. He appealed from the decision of the Father and asked that he might have the privilege to speak to the multitude. It was granted, and he made such an effective appeal that we are informed he succeeded in winning one-third of the hosts of heaven to believe in him, to accept him; and yet it was contrary to the eternal law, that a majority should rule. He was unwilling to abide this eternal law, and a challenge was issued by those who were in the minority who still felt that Lucifer was strong enough to win in the contest and gain victory, and the right to be, even against the judgment and the decision of the Father, his representative among the Father's children, a Savior, and Redeemer. So there was war in heaven, and upon the one side was the Chosen One—the Redeemer and Savior of man, Jesus Christ, the Lamb—selected to be slain from before the foundations of the earth, and under his banner, the faithful sons and daughters of our Father followed to victory the expulsion of the rebellious, rejected son called Lucifer, and he and his followers were cast out of heaven, for there could be no peace in heaven with two opposing, contending forces. The rejected ones were granted the privilege of coming to this earth, and here they have been with their leader and all his followers, and there has been no peace here since he has taken up his abode among the habitations of men, and never will there be any peace while there are two opposing, contending forces. That day of strife is to end sometime; it will end when the victory comes that was beforehand predicted. John saw a day when the righteous forces, both living and dead, shall be arrayed in a deadly conflict, at a place which he called Armageddon, against the forces of evil, both living and dead, to settle the question of supremacy in the earth. The forces of evil are at work preparing for that conflict. The evil one has his recruiting stations open everywhere, enlisting souls in the vain hope that he may yet gain the victory and obtain permanent right of rulership in the earth, but all his operations upon the children of men are through the flesh—flesh made up of the elements of an unredeemed earth. He has power over us through the body and is zealous to capture the spirits. He does not care much about the body; it would be a worthless thing to him unless it had its royal tenant, the spirit; and so he is after the spirit, and he is seeking to capture it through the flesh. I do not know how many assistants he has nor how many there are arrayed against each living individual, but they must number hundreds, if not thousands, to each individual.

These are the forces arrayed against us; but oh, how grate-

ful I am to know that we are not alone in the conflict; we are promised help, aid, and assistance, that will make us victorious in the struggle against evil. Just as there is radiating from the sun, though ninety-two millions of miles away, light that fills all the vast space occupied by the solar system—our earth and those attendant planets of the solar system—and the light and the heat and the life of the sun are felt everywhere, and all physical life is conscious of that mysterious, wonderful power that comes from the face of the sun; just so God our eternal Father is a real individual occupying but one place, just like this sun, a real tangible being. Yet out from the presence of God, our heavenly Father, there is radiating a power and spirit and an influence that fills the immensity of space and touches every realm whereon his children dwell. It is not possible for physical life to be fully conscious of that mysterious something that is everywhere, but it is true that man is not only physical, he is also spiritual.

“There is a spirit in man, and the spirit of the Almighty giveth them understanding,” but all this wealth that comes from our Father, comes to us through the spirit and not through the flesh. All his aid and his assistance reach us through the spiritual senses and the spiritual power. This light and this power that come from the presence of our Father are just as real as the light of the sun. As the light of the sun is to our physical body, so is the light or the power that cometh from God sensitive and sensible to our spiritual being, but the man who is spiritually asleep is in a lamentable condition, because he is without refuge, without help, without power and strength to combat the powers of evil that are seeking our undoing by and through the flesh. Just as for ages there has been in existence in the elements of the earth in which we live, that mysterious power called electricity, in abundance everywhere, and yet not harnessed, tapped, controlled and brought to the service of man until the devices men have discovered have been brought into play and now we are acquainted with it, we draw upon it, utilize it to tremendous advantage, just so there is a great storehouse of spiritual power and always has been. David said: “If I ascend into heaven, thou art there; if I make my bed in hell, behold, thou art there.” He is everywhere by the presence and power of his Spirit, and that power and presence and Spirit cannot be brought to the children of men unless they seek after it. “Ask and ye shall receive, knock and it shall be opened unto you, seek and ye shall find.” Men may walk in the midst of it, they may be anxious for it, and yet wholly oblivious to it unless they open the windows of their soul through prayer; for that is the way the soul touches and reaches this vast power

and brings it available to man's use, to man's aid and to man's advantage. And if, therefore, these are our conditions, who can walk safely through the dangers and vicissitudes of life with all these enemies arrayed against us and be successful without the help of the Lord? No wonder he calls upon us to seek him. He cannot force that spirit upon us nor make us conscious of it, nor give it to us, unless we are willing to seek for it, unless we open our hearts.

In the midst, therefore, of these temptations that surround us, we are calling upon the young men and the young women of the Church to turn to this Source of power and of strength that is so necessary now, that is available; and fortify themselves to weather the storms that shall come—and be assured that there is power enough available for all men and women who earnestly and honestly seek to make themselves strong enough to succeed and to attain the victory over the flesh and over the devil and over all his powers and all his secret operations against the souls of men.

In the book of Doctrine and Covenants (Sec. 42) the Lord has said that his Spirit cannot be obtained only as men pray in faith for it, and unless we obtain that Spirit we cannot teach nor can we succeed in any of our work.

I should like to ask you now, as you pray, do so with this feeling in your hearts: "Father, thy will, not mine be done." We do not wish our children to grow up with the feeling that all they ask of the Father shall be given them, for if all we ask were given us, it might prove our undoing and bring our destruction. There will come, in the life of each one a time when he will ask and will not receive what he seeks. We must prepare the minds of our boys and girls, as they pray, to follow the example of the great Exemplar, the Master, who in praying said: "Father, if thou be willing remove this cup from me: nevertheless, not my will, but thine be done." Our Father has the same attitude towards us that an earthly father has towards his children. Children often ask for the things they have set their hearts upon, but the superior wisdom and judgment of the parents deny the child its fondest wish. Sometimes children turn, in the bitterness of their hearts, against parents because of such a decision, and yet they only have to live a few years until they, too, come to see from the parents' viewpoint that the parent was right, that it was out of the love and the kindness of a father or a mother that they denied the child the things its heart was set upon. And so our heavenly Father is willing to give, and will give, all that he sees is good and meet for us, but he also will give to the earnest seeker a witness that the Lord doeth all things well; even when he does not give us

what we seek and what we ask for, he will give us an assurance that it is for the best.

"And in nothing doth man offend God, or against none is his wrath kindled save those who confess not his hand in all things." This is the spirit our boys and girls should have as they seek their Father in heaven.

Why do we stress the point: We stand for individual, which means secret, prayer as well as family prayer? We want our boys and girls to know that they are the children of our Father, and the time has passed when men may ridicule prayer. It was thought in times past that one who prays is but talking to himself. The inventions of men have devised a way and means by which the human voice can be amplified one hundred thousand times and sent over thousands of miles of the earth's surface without wire, or any means, or skill, or device, of men, save it be the sending instrument and the receiving instrument. If man has arisen to such heights, what can we say of our Father's knowledge who can speak wherever he may and at once his message can come? The cry of a child, no matter how far removed from the presence of the Father, is not unheard, for he has the means and the way by which instantly it may be brought to his attention, or to the attention of those who shall give answer to the cry of the child. We must also remember that as the physical instruments of men, devised to catch the messages that come from a distance, must be in tune with the sending instrument, so we must be in tune with God, with his Spirit, with his truth. If we catch the message, we must be in tune, and prayer tends to bring us in tune. Is there anger, is there bitterness in my heart? I cannot pray while it is there; but as I pray, it shall presently depart. If I keep his commandments and pray in the proper spirit, I shall automatically be brought into perfect accord and tune. My spirit shall hear the message the Father has in answer to my prayer. It shall not be audible, perhaps to my physical ears, nor shall it be a spoken word. Read the 9th section of the book of Doctrine and Covenants and learn how the Lord will operate upon the souls of men to convey his message of approval and blessing and benediction to them, no matter what the problem is. The problem here referred to was from the interpretation of the mysterious characters found on the plates from whence the Book of Mormon was taken—no matter what the subject matter, the Lord has said; "Study it out in your minds," giving all your judgment and the best information you can bring to bear upon the subject, and when you have reached your conclusion, come to him with it, ask him if the thing which you have decided to do is right. He will not send an angel to tell you, neither will you hear

an audibly spoken voice, perhaps. "And if it is right, I will cause that your bosom shall burn within you; therefore, you shall feel that it is right. But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong, and your heart and mind shall be turned away from that thing." It is not only important that we shall know how to pray, but it is equally important that we shall know how to receive the answer to our prayer, to be discerning, to be alert, to be able to see with clear vision and understand with clear intention God's will and purpose concerning us. There are things you want to talk to him about that you would not want to talk about to another soul that lives, to tell him of the struggles of your life, your sorrows, your sins, your repentance, your ambitions. Open your hearts and tell him all these things, and you will find relief, and you will find comfort and peace.

How often should you do it? I have said to the missionaries with whom I have been associated, no soul that lives ought to let a single day go over his head without seeking the Lord in secret prayer alone by himself. The Master said that we should pray always. He did not mean we were to be on our knees always. We sang this morning: "Prayer is the soul's sincere desire." You may pray in that spirit, as you walk to your work, in your fields, wherever you are, with an attitude of prayer and heart open, and a feeling and desire for help. Wherever you may be, you ought to be always in a prayerful attitude, with a soul open, listening, desiring help from that source of all our help and all of our strength. And yet we are commanded to pray vocally, not merely to think our prayers, not merely to repeat them mentally, but to pray vocally. Why? The Lord wants to hear. It is a good thing for us to hear our own prayers. Just as the father and mother not only desire gratitude to be in the heart of the child, but it is a thing every parent is delighted with to hear open expression from the child: Father, I am grateful for what I have received. I thank you for it. Mother, I know what the struggle has meant; I want you to know that I appreciate it. That is compensation to a parent, and so it is to our Father. "I the Lord, thy God, am a jealous God," it is written—jealous lest we shall worship and put our hearts on the gift and forget the giver, and that we may keep ourselves in proper attitude toward him, we are asked to offer our thanks audible to him. Of course, he can hear our thoughts, but he desires that we shall audibly express ourselves.

Why do we ask for family prayer? Why not leave it exclusively for secret or individual prayer? One of the most important responsibilities resting upon parents is that they

shall see to it that no child goes out from their home that has not had planted in its heart in its tender years a love of prayer, and ability to pray, and that the practice and the spirit of prayer is inculcated in its heart in that home training. There is the responsibility that rests upon fathers and mothers, to see to it that the spirit of prayer is in the home and that children learn to pray, that when we come in from the day's toil and its labor, there is a feeling of gratitude to the Preserver of our lives that even though we have been in the midst of peril, we have escaped and we have come home again, and the family is assembled after all the vicissitudes of the day, grateful to that kind providence that has watched over us; and after that mysterious thing called sleep has ended, and we come again, almost as the dead to life, grateful that we live again, grateful for that preserving care that has kept this heart going, this breathing process in operation by some means, that he alone understands. What soul should rise from its rest or sleep, or return from its day's toil, conscious of these manifested blessings of a superior Power that sustains us and takes care of us, that would not have the gratitude to express it? Prayer has unlocked the door that has brought us all our blessings.

Why did the Master pray? Though he were the Son of God, no man of whom we have any record ever was a greater praying man than the Redeemer himself. Wherever he had the opportunity, he was constantly slipping away by himself and opening his soul to his Father in prayer. If he, the Matchless One, needed this help, this strength and these blessings, what of us? I say to you that there is more power available for every man and woman in Israel than we have attained if we would seek it as the Master sought it—constantly, and in faith. Men who have been the greatest benefactors to the world, who have led others—and it is an eternal principle that the higher must minister to the lower—these great leaders of men have always been conscious of their own limitations and of the superior powers above men, and they have been praying men. Is it your Washington, is it your Lincoln, is it Foch, or whoever may be your great leader, in humility he has been a praying man, seeking from higher sources, the strength that brings aid to the children of men. What of our own dispensation? It was in obedience to the admonition of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not"—that the prophet Joseph Smith sought the Lord and as a result we are here. This wonderful Church exists, the subduing of the desert is accomplished, the gathering of the peoples from the ends of the earth has taken place—this real

substantial thing called "Mormonism," all came because of prayer.

So, my brethern and sisters, will all our Father's blessings come by and through the avenue and the source of prayer. To me, to lose this privilege would be one of the greatest losses I could contemplate. Rather than to lose contact with that spirit and power that come through prayer and to be denied the privilege of seeking my Father in prayer, which to me would be a loss greater than the loss of physical sight,—I would rather go blind all the rest of my days, than to be spiritually blind, and to be denied the glorious privilege that comes from the light that descends upon my soul as I seek my Father in prayer.

God help us to inspire all Israel to return, as the Lord has enjoined it upon us, to individual, and to family prayer; for we need the strength that comes from that source. God grant it unto us through our faithfulness, humility and patience, I pray, in the name of Jesus Christ. Amen.

The Comforter

How grand, indeed, the works of God
 Appear in setting sun;
 When peace and quiet steal o'er earth
 As one more day is done.

The lakes, the hills, the trees, the vales,
 By its last rays are kissed,
 And testify of a great scheme
 Through which they all exist.

And yet, they say there is no God,
 The wise ones of the world;
 That mountain, butte, and valley, too.
 By chance were all unfurled.

That force and matter fashioned all,
 With neither aim nor plan,
 And when all other things were made,
 Evolved the mind of man.

But there is something in my soul
 Which hurls at them the lie;
 That whispers of eternal life
 And says I'll never die.

That something is a spark divine,
 The gift of God on high;
 It's message bears the stamp of truth
 And comforts such as I.

Chastened, but Not Forgotten

By Elder Philip Foremaster of the Mexican Mission

“And thou shalt be brought down and shall speak out of the ground and thy speech shall be low out of the dust and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.”—Isaiah 29:4.

In searching the world today for a fulfilment of this prophecy of Isaiah written twenty-four hundred years before, the members of the Church of Jesus Christ of Latter-day Saints have fastened their gaze upon a people, low in civilization and low in all those fundamental necessities that announce advancement towards perfection, the Mexican people and the American Indians vindicate this prophecy literally. Have these people not spoken out of the dust through the pages of the Book of Mormon? Have they not been trodden under and exploited by man for generations? Have they not been thought of by the world at large as people void of the finer instincts of human beings? The prevailing feeling in the world today is that they cannot govern; they cannot execute laws; nor they cannot be trusted individually or nationally.

This would be a terrible situation to contemplate, were it not for the teachings of the Bible and Book of Mormon. Could we recognize the justice of God in this if we were unable to encounter the cause? We should think God was lacking in justice towards them, but not so, God has a purpose in view and that purpose is being matured day by day. These people are reaping the results of the sins of their fathers and will continue to do so until God sees fit to relieve them. How consoling it would be for the Mexican people, each and every one of them to read and comprehend the contents of the Bible and Book of Mormon. They would find written within the covers of these two books the many blessings God has in store for them. And it is certain that the world would be more careful in showering its abuses upon them, if it knew the contents of these two books.

The Mexican people are human. They have every faculty of mind and portion of body that the most efficient have. These requisites for a human are there, but they are lying dormant, waiting for a light to penetrate the darkness and execute a change from dormancy to activity. We say these people are human and have these gifts. The members of the Church of Jesus Christ of Latter-day Saints say more than this; they maintain these people are chosen of God. On what do they sub-

stantiate their belief? Why are they so anxious and determined to stimulate them to activity and show them the light? A few verses from the Bible and Book of Mormon will change the erroneous idea that they are merely instruments for exploitation:

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

The archers have sorely grieved him, and shot at him and hated him:

But his bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel.)

Even by the God of thy father, who shall help thee; and by the Almighty; who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.—Genesis 49:22-26.

Why are these verses cited in trying to prove the Mexican people as chosen of God? No words in them apply especially to or mention the Mexican people, but we read a verse in the Book of Mormon that casts light upon this question.

And it came to pass that my father, Lehi, also found upon the plates of brass, a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea even that Joseph who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine.—1 Nephi 5:14.

This verse inevitably proves that the Mexican people are descendants of Joseph and that God is preparing to do a work and a wonder of this work.

And the gospel of Jesus Christ shall be declared among them: wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a white and delightsome people.—2 Nephi 30:5-6.

These verses give an explanation to the world why the Mexican mission has been established and why sons of Zion are spending some of their time and money to give these people an understanding of themselves and their God.

The Mexican people as a whole are religiously inclined. The pictures and ornaments that decorate their walls and hang over your head as you pass through their doors speak of worship. They are sincere in their belief and some are as strong as the "Rock of Gibraltar," after they have once been converted to a faith. Their faith is child-like and simple, abounding in that sincerity that has the ring of validity. God today recognizes the worship they pay him although they are indebted to ex-

ploiters and adventurers for some of the mediums through which they worship. Their worship is overshadowed with the mysterious workmanship of man. Some have been martyrs to their faith and have worshiped their God as the agent of death came upon them.

The Mexican people have no faith in a man until he has proven to their child-like minds that he is a man and not an exploiter. Their dealings with men in the past dark ages have engendered in their beings a feeling of fear, "Lest they are overcome." They are slow to accept new teachings, quick to determine insincerity and slow to act; but when one has gained their confidence and faith, their devotion to him manifests their love. The experience of past generations has instilled in them a determination to retaliate for a wrong committed against them. From experience and contact with those of higher stages of civilization, as they love to term themselves, they have learned to retaliate in such a way as to incur the least danger. Therefore, they have the name of being treacherous and anxious to strike at the back. In charitable acts and brotherly love they are not surpassed in the world. Their doors are always open to a friend in need, and the crust that the old lady of seventy has saved for her midday meal is given the stranger, if he knocks at her door. The trait of treacherousness has been instilled in their beings, but as yet not the traits of exploitation and inhospitality.

The Mexican people are a chosen race of God and as such cannot refrain from advancing when his light is shed upon them. They are human and have the powers of reasoning and judging although these gifts are now practically in a dormant state. They have most of the uplifting traits of character that Jesus Christ taught when he was in the world. They will advance and come into the fold as rapidly as the feeling of brotherly love and equality is given them by members of the Church of Jesus Christ of Latter-day Saints and of the people of the world.

Smile Wrinkles

Smile It will bring wrinkles around your eyes; but smile wrinkles are beauty wrinkles. Meet your friends with a smile. A smiling man or woman is always welcome. Greet the cloudy day with a smile, some spot needs the shade. Speak kindly, weather-stained clothing, nine times out of ten, covers a beautiful body in which beats a heart that longs to respond to a friendly greeting. Give pleasure. Miss no chance of giving happiness to a fellow human. You pass through this world but once, therefore, any time you can show a fellow creature a bit of pleasure, do it. Tomorrow you may not walk along the path of opportunity. Smile! Let every wrinkle around your eyes be a smile wrinkle.—D. S. Retsloff.
San Diego, Calif.

A Temple Song

Music, *Songs of Zion*, No. 143

By Sidney Bailey Smith

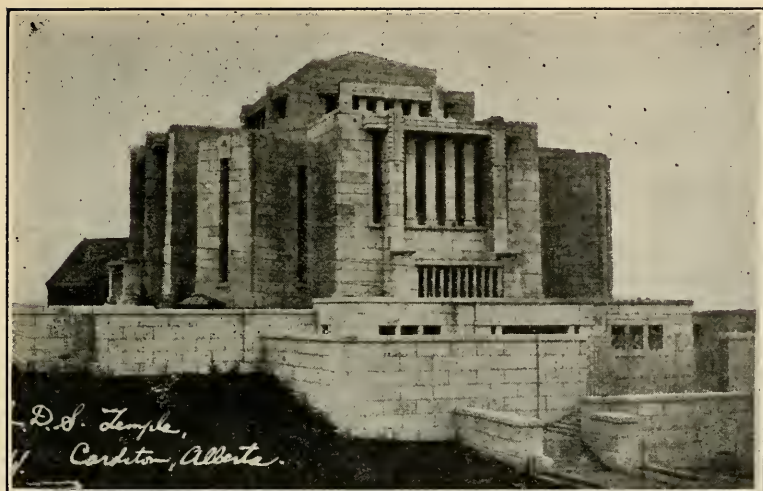
What sights I see, what sounds I hear,
In fair Alberta's sunny land;
I see a House of God up-reared
Midst songs of joy on every hand.
Hosannas rise unto the skies
From Saints, who, with a sweet accord
Assemble with their gladsome cries
Around the Temple of the Lord.

There, husbands, wives and children dear
Wedded, endowed, and sealed will be;
And every covenant made there
Will stand for all eternity,
So marvel little that they sing
With grateful hearts in sweet accord.
And let their glad hosannas ring
Around the Temple of the Lord.

Hark, how they tell a glorious tale
About salvation full and free,
To prisoners beyond the veil
Who will repent and bend the knee.
To hear them sing, "Where is Death's Sting?"
And sing it with a sweet accord,
"Oh, Grave, where is thy victory?"
Behold! the Temple of the Lord."

The little stone that Daniel saw
Cut from the mountain without hands
Has crushed the image built of yore
By hireling priests in many lands.
Where ever Ephraim's blood may roam,
A gathering spirit is outpoured;
And nations now, as brethren, come
Unto the Temple of the Lord.

Cardston, Canada.



A Distant View of the Canadian Temple

Frank C. Steele

Across the hills afar,
I see the Temple white;
And over it a Star
Supremely bright.

Mimics of eager mould
We fling the rein;
Yield where we might hold,
Give where we might gain.

A jewel, silver-sprayed,
Etched softly in the gloom,
Bathed in the warm cascade
From yonder moon.

Quaff much of Folly's wine,
Revel with Pride;
Finding as years decline
The creatures lied.

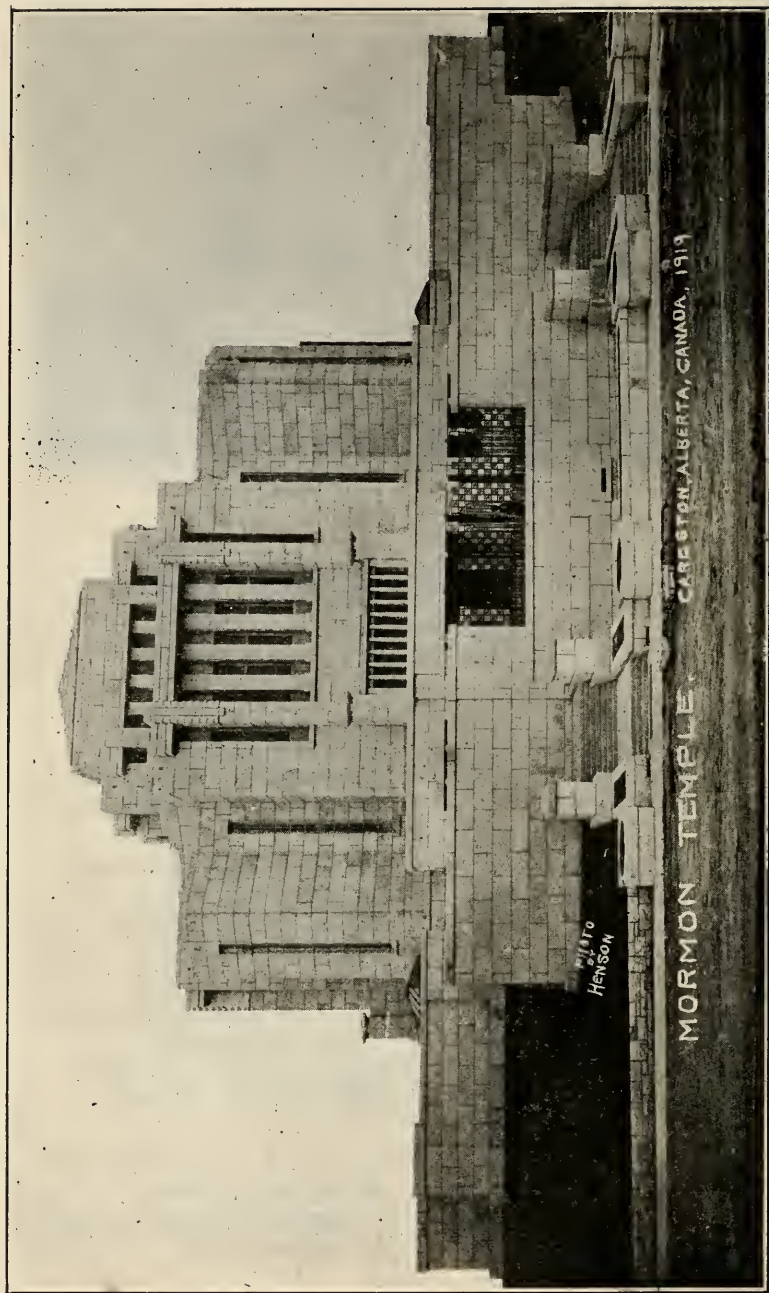
My pilgrimage is done,
The last horizon gleams;
Out there revealed, the sum
Of wistful dreams.

Now with a heart made chaste,
A soul that grieves,
I pause to pray—then haste
Bearing Life's sheaves.

How restful here to stand—
To search the soul;
Piecing Life's tattered strand,
Mending its scroll.

Haste, and the sky-vault glows
With worlds aflare;
Bridging my heart with those
A-yearning there.

Lethbridge, Canada.



THE CARDSTON TEMPLE

First temple erected in the British Empire. Dedicated August 26, 1923.

The Cardston Temple

By *Joseph Y. Card*

The Granite Temple at Cardston, the only building of its kind in Canada, is entirely unique, and has been the subject of of much comment by thousands of tourists and others who have visited it during 1920 to 1923.

History

On June 3, 1887, there arrived at Lees Creek, Alberta, now the site of the town of Cardston, a company of immigrants from Utah. The land at that time being unsurveyed, save the south boundary of the Blood Indian Reservation, they "squatted" on the open prairies on and near the present location of the town, the latter being then the homestead and pre-emption of Charles Ora Card, the leader of the Colony. This he divided into eight-acre squares with 99-foot streets between. Almost in the geographical centre and on the highest elevation within the half mile, an eight-acre block was given to the Church of Jesus Christ of Latter-day Saints by this loyal pioneer, he calling it Tabernacle Square, and evidently intended that on it the main Church for the town and district some day should be built. Soon others settled in what was then termed "Card Ward" but which was soon changed to "Cardston," and by 1889 some two hundred to three hundred people had found here, a new home.

Among the settlers was an apostle of the Church, John W. Taylor. To this little pioneer band, then living on the cattle range of the West, he made a prophetic utterance: "This land will yet become a bread-basket to the world; and in this land a temple shall be reared to the worship of Almighty God." These prophecies are now fulfilled within the short space of thirty two years. When uttered, the writer did not think the usual three score years and ten allotted to man would see their fulfilment, which then seemed extremely remote, if not improbable.

On July 27, 1913, in the presence of probably 1,500 members and friends, Joseph F. Smith, President of the Church, dedicated this Tabernacle square as the temple site.

On November 9, of the same year, a large number of people gathered to witness the breaking of ground as the beginning of the erection of this building. Daniel Kent Greene, of Glenwoodville, turned the first furrow of sod.



This picture was taken on the 27th of July, 1913, at the conclusion of President Smith's dedicatory prayer. There are many well known faces, among them President Joseph F. Smith, Bishop Charles W. Nibley, President E. J. Wood and Elder George Albert Smith of the Council of the Twelve.

Work was immediately commenced, and by September 19, 1915, the laying of the corner stone ceremony was conducted by David O. McKay, of the Council of Twelve Apostles. Under the draped Union Jack, and amid bunting and flag decorations, an impressive service was held despite rain and sleet which was intermittently falling. Within the hollowed stone, and copper-sealed box were placed various coins, a complete set of Church Books, a history of Cardston, and several photographs and autographs of importance.

The capstone-laying took place on the 23rd of September, 1917, the service being in charge of President Edward J. Wood, of Cardston; the dedicatory prayer being offered by Patriarch Henry L. Hinman. For this occasion a temporary auditorium was erected in the middle part of the unfinished structure. Some 1,500 to 2,000 people were in attendance, and saw the stone placed into position by President Heber S. Allen, of Raymond, Alta. The edifice was completed during the summer of 1921. Dedicatory services were held August 26, 1923. After the dedication the temple is open only to members of the Church in good standing. Until just before the dedication the privilege was granted to tourists and others to view the various works of art and excellence of construction, and listen to the explanation of the uses for which the building is intended.

Construction

The temple proper, also the retaining wall, is built of a light gray granite from the quarries of Nelson, B. C. The foundations of the temple are some 32 feet deep and in some instances 12 feet wide at the base, all being of reinforced concrete. The building throughout is lined with hollow tile, steel-lathed and hard-finish plastered, the latter being covered with canvas gauze to retain paint and prevent cracking. Floors and ceilings are of strongly reinforced concrete, all fire proof and noiseless.

Some of the materials used in construction are as follows: 50,000 bags of cement; 3,680 tons of granite, 200 tons of steel, and fourteen thousand cubic yards of sieved gravel; in addition to the ornamental wood furnishings for the interior, there are steel window and door frames, steel grates, several car loads of marble and onyx and various fittings and inlays, tile, etc. The estimated total cost of the building, heating plant, and decoration of grounds, interior furnishings, etc., is estimated at over one million dollars.

Interior finish is of the best. Baths and toilets are of white marble, trimmed with nickle and silver and are of superior construction. A most modern ventilating system of warmed, scoured and moistened air thermostad heat regulators, latest and best type of electrical furnishings, private lighting system and most modern type of heating plant, with no sparing of cost at the expense of durability, characterizes the whole building and additions.

Architecture

Approaching the town of Cardston from any direction, the large, white, straight lines of the Temple are first to greet and attract the eye. Impressive and unique, the Temple occupies a distinctive place of its own in the historic field of architecture. It has the Grecian massiveness, a Peruvian touch, and is similiar only to the ancient temples of the Aztecs and other aborigines of Central and South America, ruins of which have been discovered in recent years. The optic impression is that of the pyramid, or the huge pile effect.

The plan was accepted in competition with several others submitted to the First Presidency of the Church.

The building is on a pronounced elevation around which appears to nestle and cluster the dwellings of 1,800 people of the prairie town of Cardston. The main structure is of octagonal shape or of a Maltese Cross ground-plan, being 118 feet square, and is surrounded on its four sides by a solid granite retaining wall, 165 x 165 feet, the latter being some ten feet in height.

Viewed from any distance the outline gives the impression of a "great pile" of granite inclining from the four main sides and the four lesser sides to the topmost point.

The double approach from the West leads up broad granite steps of easy tread towards the large ornamental steel gates which are surmounted with bronze lamps. An outside fish pond about 12 x 30 feet, between the two approaches is fed by a stream of water falling out of a solid granite wall. On this wall is to be engraven a most impressive and artistic frieze of cast concrete in color to match the granite. The subject, about 20 feet in width by 8 feet high, facing the west and about 30 feet from the sidewalk, is that of Jesus and "The Samaritan Woman at the Well," showing the Savior in the attitude of saying he would give the woman of "living water."

On either side of this ornamental pool are stone steps leading up to steel gates and into a tile-covered outer court, in size 32 x 90 feet, similar to the "Court of the Gentiles" of former day temples. On all sides and in the Court itself, are ornamental flower beds and at both right and left, small gold fish ponds fed by a streamlet of water coming out of the stone and rather typifying the stone which Moses struck for the children of Israel. All is conducive to a sacred atmosphere.

A roof garden over the first floor, and outer rooms of the building is accessible from this court by granite steps right and left and extends with a Tarraza marble tile walk of some 600 feet entirely around the main temple building. Entrance to the main building is through the "Annex," directly across the outer court. The temple proper, technically faces east, where an entrance is provided for those who officiate; the corner stone being the south east corner and inscribed "1915."

On entering the outer rooms or Annex, to the left is the Recorder's office and vault for all records; to the right a small cloak room and supply wardrobe. Proceeding farther are two large cloak rooms one to the left and one to the right and a dining room to accommodate the "Temple workers," and an electrically equipped culinary department, of most modern design. Continuing to the right is a small laundry fitted with steam coil heaters and driers. These rooms are finished in oak with tinted and stenciled ceilings and painted walls. From these rooms entrance again is directly in front of the outside door of the temple proper into the Assembly Room. This has a seating capacity of probably 150, is furnished with a small stand and pulpit. Walls are panelled, all wood being of natural colored oak with very little inlay. The floor is of best buffed colored tile, ceiling probably 30 feet in height is beautifully tinted, while the walls are of artistically designed

mural decorations, comprising a frieze of almost life size figures. The subjects of the four large group decorations are of prehistoric American origin as described in a sacred record of the Western Hemisphere known as the Book of Mormon. The centre panel shows the administration of the Sacrament among the Nephites, (Ancient American) by the Savior, thus confirming the Indian tradition of the Savior's appearance among them on this continent hundreds of years ago; the south panel illustrates the "Preaching of Repentance;" the north panel depicts upon an altar the burning sacrifice offering. The other parts of this frieze are very beautiful landscapes. The walls proper are of glazed finish of silver gray. The artist of this Assembly room is Professor A. B. Wright, and his harmony of colors and reproduction of ancient customs and costumes, have won the admiration of the numerous visitors and critics who have viewed the work.

Returning from this room again to the Annex, one hall leads to the right for men, and one, left for women. These rooms, which are separated into individual booths, are on the north and south of the Baptistry, the latter being directly in the centre part of the building. Marble steps lead from each room to the Baptistry, in which we find a large steel, white-tiled baptismal font, which rests on the backs of 12 life-sized oxen, constructed out of granite concrete, and standing a few feet below the floor level. These oxen are symbolical of the twelve tribes of Israel, and are in groups of three, each group facing a cardinal point of the compass. Twelve marble pillars, extending from floor to ceiling in the baptistry are arranged in groups of three in each of the four corners of the room. These are further emblematic of the twelve sons of Jacob or the twelve apostles of the Lord. The room is furnished with four large bronz chandeliers of most modern and artistic design, is finished in Tennessee marble and oak, and has an elaborately ornamented plaster ceiling about 30 feet in height. Appropriate seats are provided for those in waiting, also a desk at the Font, and a place for those who witness the baptism-by-immersion ordinance, for each rite of this holy house is attested by witnesses.

Through a marble stairway, access is gained to what is termed Lecture room number one, or the Creation room. This, as the other three main lecture rooms, has a seating capacity of one hundred facing the lecturer's platform which is raised about 8 inches above the floor level. Walls are panelled and finished in oak with ebony and maple inlay. The artist, Le-Conte Stewart, who decorated the Hawaiian Temple, and who has in charge the general decorative work of this temple, has impressively portrayed by picture the six stages of the

creation of the earth. They are, describing from left to right, shown as first, the chaotic condition, then the work of the first day, the earth "without form and void," next in order, "Let there be light," and, the work "was good," followed by the appearance of the spherical earth and the waters. The fourth "great time period" called a day, shows the land and water divided; the fifth, the sun, moon and stars to rule the day and night, and then the appearance of living plants and birds and fish, and lastly animals, over all of which man shall "have dominion." The picture story alone impresses one with the Omnipotence of God and the responsibility of man made "in his own Image," "male and female."

A few steps up, symbolizing the advancement of the faithful in Christ, we pass to room number 2 or "The Garden Room" wherein is depicted, with grace and excellence, the Garden of Eden. A well lighted room, entirely panelled in the best of Birdseye maple with inlays of tulip, and ebony, rose and maple woods, finished in light color scheme, greets the eye and here the tourist is wont to linger. The mural panel decorations by Lee Greene Richards, of the Bozart and Julian schools of Paris, are of soft, rich and subdued colors of perfect tonality and represent nature's greatest beauty in her gardens of plant, flowers and leaf, and also animals of field and forest, and all at absolute peace. The blend of colors, woodwork and picture, coupled with the perfect light effect make a scene of which the eye never tires.

Passing through the Garden Room and ascending a few steps brings us to Lecture room number 3, or "The World Room." In sharp contrast with the peace and harmony of the Garden of Eden, here is shown in picture and color the nature of our present surroundings, "The World." This room is finished and panelled in deep rich, South American walnut.

Edwin Evans, late of the Department of Art in the University of Utah, and Miss Florence Christensen, decorated this room and have here portrayed local scenes, showing Old Chief Mountain, Yellow Mountain, and Waterton Falls. In the foreground is shown the fox and wolf ready to devour a young lamb, the ewe bleating for its lost lambkin, the Eagle in descent with outstretched talons, and the mountain deer calling for its lost mate. Mural scenes of the tropics in other panels show birds and beasts of prey helping to tell the story of present day strife, and point the way for mankind to overcome and live above such, and not to become "of the world" but to "subdue it."

Passing through the World room, a few steps bring us to the upper lecture, or "Terrestrial Room" which is finished in a rich African mahogany, with inlays of maple, rose and other

woods. The ceiling is here ornamented in plaster of Paris and colored and together with the softly tinted walls, gives a pleasing contrast to the room just left. A suitable pulpit provided with volumes of the scriptures is arranged for a review of the three lectures past, and instructions are here given on the practical duties of life, which are made more comprehensive through the obligations to righteousness accepted by those who receive their endowments and temple blessings.

Having now ascended by degrees, as is the progress of members of the Kingdom of God, we leave this room and enter the topmost, or Celestial room, typifying the celestial glory of heaven, the aim and goal of all true followers of Christ. This room, to be the most luxuriantly furnished, is some 40 feet square with a 36-foot ceiling ornamentally plastered to a pattern and to be decorated in gold leaf and stencil work. The wood finish used is chiefly the rich African mahogany with inlays of ebony, rose maple and tulip woods. The wainscoting, of polished Utah onyx of deep varigated brown, on a baseboard of alternate small squares of marble, splendidly blends in color with all other materials. The list of furnishings include a large solid bronze chandelier, and a very rich Wilton rug on the floor, with several fine tapistery hangings, and suitable and comfortable furniture made to order.

In the semi-circle of the four high arches on each side of the room is gilded steel grill work, while underneath, and set back a foot or so, are painted panels on west and south, while the entrance to the room from the one previously mentioned, and the opening to the corridor on the east occupies the other two sides. Suitable paintings and perhaps statuary may help to complete this splendid, if not gorgeous setting.

Rich windows of varigated colors, and of 144 small panes each, diffuse a blended light, and altogether the effect is one of a fitting climax to the sacred rites of this house dedicated to the worship of God.

To the east are three smaller rooms, each 15 feet square, used for prayer and sealing ordinances, each being furnished with an altar. The entire walls of these, save two small panels, are finished in the following woods, describing from right to left; American walnut; cross grained African mahogany cut into triangles, forming squares of about two feet each way; and third, Circassian walnut, each of the many panels being finished with the wood from one tree. The woodwork, finish and inlays may not be described better than as exquisite. Deep rugs, decorated ceiling, tapistries to match, vari-colored windows and panel paintings, complete the excellence of the unstinted decorations of these three impressive rooms.

Down the two easterly towers or corners of the building

which are arranged to make up the octagonal shape, are winding steel and tile stairways leading to the first floor. The same space on the westerly towers is taken up in rest rooms, etc., while a reception room on the north is on the same level as Lecture room number 1, or the Creation room. These two larger rooms are the only two on the same floor level in the entire edifice. On the first floor of the east side of the building are the smaller rooms for the temple president and his assistants. Across the corridor are two large record vaults and an entrance through a hall under the Font for these workers to the main Assembly room.

One feature of the architect's plan is the fact that of all the many thousands of small panes of glass in the long windows, which in the towers extend the entire height of the walls, there is not a curved line. Perhaps all the beauty that could well be derived from the straight lines effect, is here seen.

The heating and ventilating are modern in every respect. Through a 200-foot tunnel, all pipes pass from the power plant, underground to the main building. No radiator is seen throughout the entire plan, all being concealed behind steel lattice, while the ventilating air ducts are similarly hidden. The modern and apparently perfect harmony of design and plan of both exterior and interior in color and arrangement, and of grounds and heating plant, stand out as a monument to the architects, Messrs. Pope and Burton, of Salt Lake City.

The durability of construction should make this wonderful granite shingled building as useful to our children's children, one thousand years hence at it is to us today.

Its Use

Why build a temple? The chosen people of God, those called by his ancient prophets were "commanded" to build temples and therein administer the ordinances of the gospel to the people. Thus did Moses, with specific plans from the Lord, prepare for the migrating Children of Israel a movable temple called "the tabernacle," and later was built the great temple of Solomon; then in 37 B. C. the temple of Herod. When our Savior saw the pollution of his Father's house "He cleansed it" and scourged the wicked who had made it "a den of thieves."

Among the articles of religion of the Church of Jesus Christ of Latter-day Saints are, "We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel;" and further, "We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God." We read in Malachi 4:5, 6,

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the *heart of the fathers to the children*, and the *heart of the children to their fathers*, lest I come and smite the earth with a curse."

This temple, and temples erected in this our day called "The Dispensation of the Fulness of Times," are by command, that the earth may not be cursed, but that this unselfish work of faith and of love may go on by the living for and on behalf of the living and the honored dead, that all the children of our Father may be saved in his household. The Apostle Paul touched one of the saving ordinances in preaching to the Corinthian Saints (1 Cor. 15:29) when he said, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead,"

Scriptural justification abounds, but in these "the latter days" of "wars and rumors of wars" the angel spoken of by John the Revelator, (Rev. 14:6-7) has come and the gospel "for *every nation*, and *kindred* and *tongue* and *people*" has been restored preparatory to the second coming of Christ in the flesh. Modern temples are built by command for the salvation of the living and the redemption of the dead, so that "when the Son of Man cometh" he may "find faith on the earth," and a fit place of abode while here, as spoken of by the prophet Malachi "that he would suddenly come to his temple."

Cardston, Alta, Canada.

An Overall of Blue

You look quite nice in fancy clothes;
 And I'll admit that fashion throws
 A comely grace on you;
 But I love you best when you are dressed
 In an overall of blue.

You look quite sweet in colors bright,
 And I'll admit they look alright,
 Especially right on you;
 You look refined in a coat fur-lined,
 But better in gingham blue.

I've not much use for modern style,
 I know it looks well for a while,
 Especially well on you;
 But through the years, through smile and tears,
 My heart must fall for that overall,
 That overall of blue.

Belleisle, Canada.

Alan C. Reidpath.

The Church School System

(Concluded)

By Dr. John A. Widtsoe, Commissioner of Education

College Work

One of the most notable results of America's experiment in education for all has been that an increasing large number of our children finish the work of the elementary and high schools and enter college. The longer time thus given to education in schools is probably justified first by the wiser attempts to make school education really a preparation for practical life; secondly, by the great need for leadership in our land; and thirdly, by the greater prosperity of the nation, which prosperity is itself a direct result of the advances in the arts and sciences fostered by education, which carries with it the possibility of a longer period of preparation.

There has been also a lowering of the age at college entrance. The high school graduate of to-day, is often younger than his father was upon entering high school. The high school graduate of today is often immature, still subject to the emotional stress of adolescence. Consequently he needs continued, careful supervision. In fact, many thinkers hold that the most critical period in a young person's life, in view of the lower age of high school graduation, is during the last high school years and the first college years. At that period there may be a somewhat lessened emotional excitability, but there is also a more definite crystallization of life's ideals.

Our state supported university and colleges are overcrowded, especially in the first years in which classes are often so large as to forbid first class teaching. Devices are sought by which this pressure may be removed.

Then also, the conviction is firmer than ever before that until adolescence is well over, young people should be kept as near home as is possible. Modern education has not yet become a substitute for the home, as an agency in the preparation for life.

Junior Colleges

In view of this situation the Junior Colleges have come into existence. They are institutions with a fundamental course of study covering the first two years of a four-years' college course, thus providing a fair practical college education for those who can not complete a full college course, and a proper

preparation for those who desire to go on in any of the professions. The Junior College classes are small in order to foster good teaching. The Junior Colleges are so located that the students attending them are in relatively easy touch with their homes.

The Church has entered the Junior College field for various reasons: It gives an opportunity to aid the State in a division of educational activity where aid is sorely needed; it permits more nearly a Church-wide educational service, since each Church junior college commands a considerable area; it offers more persons the opportunity of some college training, since such training is available nearer home; it offers more individual attention to students; it enables parents to guard better their children during the critical first years of college life; it makes it possible to give religious teaching and direction during the years when coming leaders are most frequently crystallizing their convictions regarding the fundamental issues of life.

In addition, the curriculum of each Church Junior College is so planned as to train teachers; and the resources of the institutions may be used as needed by the auxiliary associations. The Church Junior Colleges thus become training centers not only for general college students, but for prospective teachers, and, in co-operation with the auxiliaries, for leadership in certain Church activities.

Six junior colleges have been established by the Church: (1) Gila College, Thatcher, Arizona; (2) Dixie College, St. George, Utah; (3) Snow College, Ephraim, Utah; (4) Weber College, Ogden Utah; (5) Brigham Young College, Logan Utah; (6) Ricks College, Rexburg, Idaho. The Latter-day Saints University at Salt Lake City, Utah, is also offering some junior college work.

Carefully matured courses in theology, have been prepared for these junior colleges; excellent faculties are being employed; the buildings are modern and ample, and the equipment suited to the needs of college students. The credits obtained at these colleges are of standard character and may be used at the Brigham Young University or at any of the other standard institutions of the country. It is believed that the system of Church junior colleges will promote greatly the general policies of Church education, and the Church membership is invited to patronize them.

The Brigham Young University

This is a standard collegiate institution, offering the four years of college work and also some graduate work. The requirements for entrance and for graduation are those of the

standard and approved colleges and universities of the United States. The Brigham Young University emphasizes teacher-training; in fact, the Church Teachers' College is a part of the institution. The university also emphasizes training for the activities in which the Church is most deeply concerned. All students are given instruction in theology; and are expected to participate in the religious activities of the institution. All the activities radiate from the central idea of the institution that it is a place in which to train forceful and devoted Latter-day Saints. The faculty and the training schools of the Brigham Young University may be used to test out the educational devices needed in many of the activities of the Church. The Brigham Young University is the academic head of the Church Schools System. The trained body of scholarship, assembled at the Brigham Young University, finds many uses in the manifold activities of the Church.

Teacher-Training Classes

It has already been said that the Church of Jesus Christ of Latter-day Saints is a great teaching institution. In the quorums of the Priesthood, and in the auxiliary associations, class work is carried on constantly. The many thousands of volunteer teachers required in the work are drawn from the rank and file of the Church membership. Naturally, only a small proportion are professionally trained for teaching. The teacher-training classes have been organized to help secure the best possible teaching, by making easily available, to this great corps of volunteer teachers, the principles and practices of good teaching. The course of study for the teacher-training classes covers three years; and is rotated in three year periods. There should be a teacher-training class in every ward of the Church. Whatever is worth teaching at all, should be taught well.

Organization

The Church School System is in charge of the General Church Board of Education, the president of which is President Heber J. Grant. The committee entrusted with the execution of the wishes of the Board is known as the Commission of Education. Each Church junior college has a Board of Trustees composed of Presidents of the stakes served by the school, and such other persons as may be appointed by the presidency of the Church. Each stake has a Stake Board of Education consisting of the Stake Presidency, and such other persons as they may appoint. The Stake Board of Education is responsible for the Religion Classes, Teacher Training Classes, and the seminary, if there be one, in the stake. The Ward Board of

Education, consisting of the ward bishopric, is responsible for the ward work in Religion and Teacher-Training classes.

Need of Present Practices and Organization

Such are the divisions and the organizations of the School System of the Church of Jesus Christ of Latter-day Saints. There may be those, who, recognizing the tremendous importance of spiritual education, would urge that the stake academies and other Church Schools should be continued as in the past, and that others should be added, until provision is made for the education of all Latter-day Saint children in Church Schools.

The first great objection to such policy appeared in the statement by Prest. Heber J. Grant at the last April Conference, that \$771,490 had been expended, during 1922, from the voluntary contributions of the people, for the maintenance and operation of Church schools. When entrance and laboratory fees, the cost of books and other necessary expenses of the school child are added, the total amount paid in 1922 by the members of this Church for Church School education was about one million dollars. This very large educational expenditure, a large proportion of the total revenue of the Church, was made by a numerically small people, which already is under a high rate of taxation for public education. Important as education is, even spiritual education, there are other important needs of the people of the Church. To increase the expenditures for education would simply mean the curtailment of other important Church activities. Instead, in justice to the many needs of the Church, the present cost of Church School education should be reduced. The duplicating of the state school system, even were it desirable, is impossible for financial reasons.

If expansion of the Church School System along the line of complete courses of study is possible, the present organization, or one like it, becomes a necessity. Favored classes are not known in this Church. The Church-supported high schools became local high schools, as the state-supported high schools increased. True, members at a distance had the right to send their children to the Church schools, but it is a well established educational principle that geography determines largely, as it should, the attendance at high schools and measureably at other educational institutions. To train only one-tenth of our young people in complete Church high schools, when several times that many might be given religious training under the seminary or some similar devise, in association with their studies in the state high schools, would not be in harmony with the Gospel spirit, which seeks to serve all. Our full duty is done only when the helping hand is available to all, especially in spiritual matters. The recent changes in the Church School Sys-

tem may be explained by the earnest desire to employ the means of the Church for the benefit of the largest possible number.

Moreover, it may be suggested, in passing, that it is very doubtful if, even were money available, it would be wise for any group of the Americans to separate themselves entirely from their fellow citizens in a complete private school system; when by a less un-American device, such as the one above described, fairly satisfactory instruction in any system of religion might be given our children.

The present organization gives promise of reaching, with considerable economy, nearly all of our people, attending schools, who desire instruction according to the convictions of the Church of Jesus Christ of Latter-day Saints. Any changes in the future will be those that changing conditions may demand.

It may be said also that while this Church has done pioneer work in the field of religious education, other churches, the country over, are maintaining elaborate devices for the promotion of religious training of those of their members who attend school or college. As already stated, the equivalent of the Religion Classes is now spread over the whole of the United States, and officially recognized by many of the more important boards of education. Likewise, means of supplanting high school work with religious instruction, are being devised for large groups of students, and are receiving the support of state and private agencies. Methods by which the Bible may be taught the youth of America are sought by the vast majority of thinkers irrespective of creed or party. None of these organizations has more carefully planned its work so as to give no offense to its neighbors than the Church of Jesus Christ of Latter-day Saints. A later article will summarize the present status of religious education in America.

Effects of Church School Education

The Church schools have been of very great help in bringing spiritual peace and understanding to tens of thousands of young people. A very large proportion of the Church leaders are products of the Church Schools and testify to the value of religious education. Statistics are now being secured for later publication showing the value of religious education to the young people of our day. Blessed is the youth or maiden whose spiritual development has kept pace with his intellectual and physical progress and whose mind has been opened to comprehend the things of God. The money, time, and effort spent by the Church for the maintenance of schools has been a profitable investment in that it has brought to thousands of Latter-day Saints a better and fuller understanding of the purposes of God with respect to mankind, and the joy that comes to all who give themselves to the requirements of the plan of salvation.

Unique Character of Contents of the Book of Mormon

By Elder James E. Talmage, of the Council of the Twelve

The Angel Moroni, who made known to Joseph Smith the existence and repository of the inscribed plates from which the Book of Mormon has been translated, informed the modern prophet that the metallic pages contained the fulness of the everlasting gospel as delivered by the Savior to the former inhabitants of the Western continent. This book is more than a series of annals and chronicles.

Invaluable as the ancient record may have proved in giving to man the history of a once mighty but now extinct nation, in demonstrating the origin and significance of traditions cherished by the degenerate Indians as evidence of a more enlightened past, in explaining ethnological data otherwise unrelated and largely inexplicable—in these respects the Book of Mormon could have been nothing more than an important contribution to the common fund of human knowledge, possibly of great academic interest but certainly of small vital value.

No apology could be consistently demanded for surprise, wonder, or even incredulity over the announcement of a messenger sent from the presence of God to restore to the possession of mortals a mere history of dynasties and kingdoms, of migrations and battles, of cities builded and destroyed, and of the rise and fall of commonwealths. The miraculous interposition of Divine power in such a matter is without recorded precedent and apparently lacking in the essential element of necessity.

The priceless character of the Book of Mormon lies in its sacredness as a compilation of Holy Scripture, telling primarily of the dealings of God with the ancient peoples of the West, of the Divine purpose in their isolation on a previously unknown continent, the teaching and practice of the gospel with all its essential laws and ordinances enjoined through revelation entirely apart from the Biblical scriptures, and particularly of the solemn testimony of a great nation relating to the atoning death and literal resurrection of Jesus Christ, the Redeemer and Savior of the race.

The avowed purpose of Jehovah, in leading Lehi and his colony from Jerusalem and conducting them across the great waters to the American shores, was to separate unto himself a body of Israelites who would be cleansed from false tradition

and the defiling precepts of men respecting the appointed mission of Christ in the flesh. As Moses was led into the desert and later into the mountain top, as Elijah was impelled to seek the cavern's solitude, that each might the better hear the Divine voice—so a nation was sequestered in the New World that they might learn the word of revealed truth in its simplicity and plainness.

In the mind of God it had been decreed that the life, death, and resurrection of his Only Begotten Son be attested by other witnesses than Galilee, Samaria and Judea. While Lehi and his people were journeying through the deserts of Arabia, the Lord revealed by vision and the visitation of angels unto the prophet and again unto Nephi that, six hundred years later, the Son of the Eternal Father would be born of the Virgin of Nazareth, that He was to be the Redeemer of the world, that a prophet would go before Him crying repentance unto the people and baptizing them in Jordan, and that twelve apostles would attend the Savior and continue to teach and administer after the Lord's death and resurrection.

The doctrine of the coming Christ and the necessity of repentance and baptism were preached by prophets throughout the six centuries of preparation. At the time of our Lord's birth at Bethlehem, the predicted signs of the glad event were witnessed in America, and prominent among these was the absence of darkness between two days. The tragedy on Calvary was signalized in the West, as the prophets had foretold, by great disturbances of the earth, and by the continuation of darkness between two nights.

The more righteous part of the people had been preserved from destruction; and to a multitude of these, assembled about the temple, the crucified and resurrected Lord appeared, with solemn accompaniment of the Father's proclamation from the heavens: "Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name: hear ye him." (3 Nephi, chapter 11.)

The people looked upward.

"And behold they saw a Man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand and spake unto the people, saying, "Behold, I am Jesus Christ whom, the prophets testified shall come into the world; And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in which I have suffered the will of the Father in all things from the beginning."

He permitted them to see and feel the wounds of the cross

in his hands and feet, as well as the spear-thrust in his side; and they worshiped him.

The Book of Mormon is a new and independent witness of the divinity of Jesus Christ and his gospel, by which all mankind may be saved through obedience and without which no man can have place in the kingdom of God.

Thus two national histories, separate and distinct, written on opposite hemispheres, unite in circumstantial testimony of the Lord Jesus Christ as the World's Redeemer; and these are embodied in independent volumes of scripture—*The Holy Bible* and *The Book of Mormon*.

The evidence of witnesses, whether individuals, coteries or nations, refutes itself if it fail in consistency, mutual support, and agreement in all substantial. The most critical examination of these two compilations of scripture as to this vital feature is invited.

Among the outstanding facts of profoundest import recorded in the Bible concerning Jesus Christ and his mission are these:

1. His pre-existence and antemortal Godship.
2. His fore-ordination as the Redeemer and Savior of mankind.
3. Predictions of his embodiment in the flesh, as the Son of the Eternal Father and of mortal woman.
4. The fulfilment of these predictions in his birth as Mary's Child.
5. The sending of a forerunner, John the Baptist, to prepare the way for the Lord's public ministry.
6. Christ's earthly life, covering about a third of a century, characterized by beneficent service, by authoritative administration, and by unexceptional example.
7. The establishment of his Church with duly ordained Apostles, who, with other ministers invested with the Holy Priesthood, carried forward the work of salvation after the Lord's departure.
8. The specific and authentic enunciation of the fundamental principles and ordinances of the Gospel, by which the way of salvation has been opened to all, and without which none can abide in the kingdom of God, these comprising: (1) Faith in him as the Son of God and the Redeemer of the world; (2) Repentance of sin; (3) Baptism by immersion for the remission of sins; and (4) Bestowal of the Holy Ghost by the authoritative laying on of hands.
9. The Lord's sacrificial and atoning death.
10. His actual resurrection, whereby his spirit was reunited with the crucified body and he became a glorified and immortalized Soul.
11. His ministry as a Resurrected Being among men.
12. His exaltation to the place he had won at the right hand of God the Eternal Father.
13. The general apostasy of mankind from the Gospel of Christ, bringing about an era of spiritual darkness.
14. The restoration of the Holy Priesthood in the latter days, by which the Gospel would be again preached in power and its ordinances administered for the salvation of men.
15. The assurance of our Lord's yet future return to earth, in glory

and judgment, to inaugurate the predicted Millennium of peace and righteousness.

16. His eternal status as Judge of both quick and dead, and the eventual Victor over sin and death.

In every particular, even to curcumstantial detail, the scriptures of the West accord with those of the East in their solemn witness to these portentous developments of the Divine plan, which has for its purpose *the immortality and eternal life of man*. The voice of the continents, the independent testimonies of Judah and Ephraim, the scriptures of the Jews and those of the Nephites, are heard in tuneful harmony bearing true witness to the world of the everlasting gospel of Jesus Christ.

In vindication of the prophets of both East and West, the holy Priesthood has been restored to the earth in this latter age, and the saving ordinances of the Lord's House are again administered for the salvation of souls. In this glorious restoration, coupled with the miraculous bringing forth of the Book of Mormon, is found a rich fulfilment of ancient prophecy for verily *Truth has sprung out of the earth, and Righteousness has come down from heaven.* (See Psa. 85:11.)

Now, in olden times, at least two witnesses were required to establish the truth of any important fact; and thus spake the Lord respecting the independent testimony of nations concerning himself:

"Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also Wherefore, because that ye have a Bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written. . . . For behold, I shall speak unto the Jews, and they shall write it; and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it. . . . And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one." (2 Nephi 29).

The theme of this unified anthem of Divine ministry is the preparation of the race for the impending advent of the Lord, who shall stand in Bodily Presence upon the earth, to subdue wickedness and reign in righteousness in company with all who are or shall have become his.

The Essentials of Prosperity*

What They Are And Whence They Come

By Roger W. Babson, President Babson's Statistical Organization

VII

Boost the Other Fellow

Just as our property is safe only as the other fellow's property is safe, just as our daughter is safe only as the other fellow's daughter is safe, so it also is true that in order to develop the human soul in other men, we have to give those men something.

My little girl has a black cat; about once in four months this cat has kittens. Opposite our place is a man who has an Airedale dog. When that dog comes across the street and that cat has no kittens, the cat immediately "beats it" as fast as she can, with the dog after her. But when that dog comes across the street and that cat has the responsibility of some kittens, she immediately turns on the dog and the dog "beats it" with the cat after him. It is the same dog, the same cat, and the same back-yard; but in one instance the cat has no responsibilities and in the other case she has. Responsibilities develop faith, vision, courage, initiative, and other things that make the world go round.

Just as our property is safe, only as the other fellow's property is safe; just as our daughter is safe; only as the other fellow's daughter is safe; so is it also true that, in order to develop the human soul in other men we have to give those men something. We must give them a chance. We must give them opportunity. We must give them a boost. All of us are simply storage batteries. We get out of life what we put into life. We care for others, not in accordance with what they do for us, but rather in accordance with what we have done for them.

I am quite often asked about investments. Well, there are times, about once in three or four years—during panics, when every one is scared to death—that I invest in stocks. There are other times when I advise the purchase of bonds. The fact is, however, that I have not made my money investing either in stocks or bonds. What money I have made has come from investing in boys and girls, young men and young women.

There is a common belief current to-day that only people

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with experience are worth while. But I say: Quit looking for the experienced salesman and trying to make a man out of him; get a *man*, and then make a salesman of him. I have a young man in my business who was delivering trunks for an express company twelve years ago. To-day he is my sales manager and has built our gross from \$100,000 to \$1,000,000. One of my best experts, a man who is sought for by the leading Chambers of Commerce all over the land, was a carpenter on my garage nine years ago. Another one of my experts, a man the demand for whose services I cannot supply, never acquired recognition until he was over forty-five years of age. I found him keeping hens at Wellesley Farms! A young lady in my office to whom I pay \$200 a week and who is worth, to me, \$1,000 a week, I picked up at \$4 a week twelve years ago.

Such cases exist everywhere. You men yourselves know them. You look over your own organizations. Who are the men who are really doing things? Are they the men acquired ready-made from other concerns? No! They are the men that have been taken up and developed. These are the men that have made money for you and have created the business enterprise of which you are the head. Yet when we have reached a point of prestige, and have a big business, we are tempted to say: "I haven't time to develop any more people, I have got to get them already made." This is a big mistake.

* * *

I beg my readers—those who have them—to get your foremen together. Say to the partners or the officials of your concern: "Haven't we given too much thought to developing the structure? Aren't we piling too many stories one upon another with too little thought to the foundation?" Then go out and look over your plant and select a few people in each department to whom you will give a real opportunity. Start in to develop them and thereby strengthen the foundation of the business and the prosperity of the nation.

VIII

What Truly Counts

The greatest resources in the world today are human resources, not resources of iron, copper and lumber. The great need of the hour is to strengthen this human foundation and you business men are the one group that can do it.

When it comes to the sale of goods, the same principle applies. Eighty per cent. of our sales organizations are devoted to selling to ten per cent. of the population. We have forgotten to consider whether or not goods are needed. We only consider whether or not they are being bought. We are for-

getting to establish new markets, but rather are scrambling over the markets already secured. Tremendous opportunities exist in developing new industries, in creating new communities, in relocating the center of production from one community to another community, to match up with the center of consumption.

We have forgotten the latent power in the human soul, in the individual, in the community, in the different parts of the country. We have forgotten those human possibilities upon which all prosperity ultimately depends. I cannot perhaps emphasize this any more than by saying that the foundation of progress is spiritual, not material.

The greatest resources of the world to-day are human resources,—not resources of iron, copper and lumber. The great need of the hour is to strengthen this human foundation and revive in man a desire to produce and a joy in service. Business men are the one group that can do it. They understand the emotions, understand the importance of the intangible things. They understand how to awaken in people new motives. So my appeal is not to wait too long to revive man and awaken the soul which is slumbering to-day.

The nation is only a mass of individuals. The true prosperity of a country depends upon the same qualities as the true prosperity of its people. As religion is necessary for the man, it is also necessary for the nation. As the soul of man needs to be developed, so also does the soul of the nation.

* * *

Let me tell one more personal incident. Not long ago I was at my Washington office spending the week. While there a little Western Union messenger girl came in to apply for a position. It was in the afternoon—about half-past five. I was struck with the intelligence of the girl's face and asked her two or three questions. She was tired. I asked her to sit down. I was astonished to hear her story.

She had been born and brought up in the mountains of West Virginia,—many miles from civilization. Her father and mother died when she was four years old. She had been living with an old grandfather and brother. When I began to talk with her I found her to have a most remarkable acquaintance with Emerson, with Thoreau, with Bernard Shaw and with old Eastern writers.

I said to her: "How is it that you are delivering telegrams in a khaki suit and a soldier cap?"

She replied: "Because I could get nothing else to do. I lived down there in the mountains just as long as I could. I had to get to the city where I could express myself and develop

my finer qualities. When I got to Washington there was nothing that I could do. They asked me if I could typewrite, but I had never seen a typewriter. Finally, after walking the streets for a while, I got a job as a Western Union messenger."

I wrote Mrs. Babson and made arrangements to have the girl come to Wellesley and work for a few months with the Babson Organization. I saw in her certain qualities which if developed, should make her very useful to someone somewhere. She came to Wellesley. About a month after her arrival I was obliged to leave on a two months' trip and Mrs. Babson invited her up to dine the night before I left. I told her that I was going to speak while away on "America's Undeveloped Resources." After dinner she went to my desk and took her pen and scribbled these lines and said:

"Perhaps during your talk on America's Greatest Undeveloped Resources you will give those men a message from a Western Union girl." These are the lines she wrote. They are by Ella Wheeler Wilcox.

I gave a beggar from my little store of wealth some gold:
He spent the shining ore, and came again and yet again,
Still cold and hungry, as before.
I gave a thought—and through that thought of mine,
He found himself, the man supreme, divine,
Fed, clothed and crowned with blessing manifold;
And now he begs no more.

The mind of man is a wonderful thing, but unless the soul of man is awakened he must lack faith, power, originality, ambition,—those vital elements which make a man a real producer. I do not say that you can awaken this force in every soul. If you are an employer, perhaps only a few of all your employees can be made to understand. But this much is certain,—in every man or woman in whom you can loose the power of this invisible something, you will mobilize a force, not only for his or her good, but for the good and perhaps the very salvation of your own business.

(To be continued)

A Voice Said to Me

Arise, for the days are passing,
And you lie dreaming on,
And others have buckled their armor,
And forth to the fight have gone;
A place in the ranks await you;
Each one has some part to play;
The past and the future are nothing
The time for stern act is today.

Murray, Utah.

John T. Barrett.

Life's Visions and Purposes

A Study for the Advanced Senior Class, M. I. A., 1923-24.

By President Emeritus George H. Brimhall, and Dean Harrison V. Hoyt
of the Brigham Young University.

Lesson I—Our Class

A. Definition of Vision.—In this course of study vision shall mean that which is projected by the mind and visualized by the imagination. It does not therefore, mean the impression or view obtained through a miraculous source or divine interposition or presentation. The word vision stands for view of the future projected as was the government of the United States by its founders, the mowing machine by its inventor, the ideal landscape by the painter, the vanishing of the saloons by the reformers, the future manhood of youth.

B. Scope of Lessons.—Six courses finished. Six years ago our Class began its work and has completed six subjects:

1. "The Ethics of the Doctrine and Covenants."
2. "How to Lessen Contributions to Crime."
3. "Prophecies and Promises of the Lord."
4. "Vital Problems of life."
5. "Sources of Joy and Factors of Happiness."
6. "Doing Common Things in an Uncommon Way."

More than ten thousand adults have participated in this work each year, and if the benefit to the individual has been in keeping with that of institutional development, great good has been accomplished.

The task before us now is to study "Life's Visions and Purposes," with the great central purpose of bringing each member of the class as a whole to points of higher vision and greater purposes. May we not fittingly adopt as our class motto, the Call of the Universe "higher levels and more vision," as we move, week by week, on through the twenty-four lessons enumerated below:

1. Our Class.
2. My Future Self.
3. The Education for Me.
4. The Eternal Union.
5. The Home.
6. My Institutional Obligations: State, Church, Social.
7. My Service.
8. My Service (Continued).
9. My Ethical Existence.
10. My Physical Fitness.
11. My Spiritual Strength, or Obedience to the Laws of the Lord.
12. Individual Estimates of the Course: Social, Educational, Spiritual.
13. Our Community.
14. Our State.
15. Our Republic.
16. The Church as a Miracle or Gift from God to Man.
17. The Church as a Natural Growth.
18. The Church as a Protector.
19. The Church as a Distributor of Truth.
20. The Church as a Trainer.
21. The Church as a Social Savior.
22. The Church as a Spiritual Life Preserver.
23. The Church as the Best Investment on Earth: Time, Energy, and Means.
24. Class Reunion.

C. Advantage of Vision and Purpose.—The history of the race is full of evidence that where there is no vision from God the people perish. Vision, is therefore, fundamental in the great scheme of salvation. There is ample, everyday evidence to prove that the lack of vision in the individual and in the community indicates that the individual and community will cease to progress.

As to purpose, there seems to be scriptural evidence that the great Creator has divided the creation into three steps: First, a purpose for the

creation; second, a spiritual creation; third, a material or temporal creation.

In the book of Abraham we find that the Gods counseled and liberated among themselves about the creation of man. They then created him spiritually and thereafter they created him physically.

This being true, then, for man to proceed without a vision or purpose, would mean that he is lacking in one fundamental principle. The breadth of vision, and the extent of the purpose, is the measure of the magnitude of the mind individually or collectively.

Suggested Program of Procedure

Adopted by Committee on Advanced Senior Work and Discussed in Department Meeting of the June Conference

1. Preliminary business five minutes.
2. Answering assigned questions, fifteen minutes.
3. Class leader's lecture fifteen minutes.
4. Class discussion fifteen minutes. Lesson and other germane problems.
5. Summary and assignments ten minutes.

If there are fifteen questions, the answers would be limited to one minute each. For ten questions allow one and a half minutes each.

Questions and Problems

1. What does vision mean in this course? 2. Distinguish between visions of life and visions such as the visions of Lehi and the Prophet Joseph. 3. How is vision related to ambition? 4. How is purpose related to push? 5. Name six courses of instruction which have been completed since the organization of the class. 6. What is your opinion in regard to a class motto or slogan? 7. Distinguish between vision and purpose in life, (a) by explanation, (b) by illustration. 8. See *Hand Book*, p. 147, par. 7, 9. What is your purpose toward the support of your class leader? 10. What method do you suggest for keeping up a spirit of good fellowship in the class?

Lesson 2.— My Future Self

A. Mind Compared to Matter.—If we gaze into the firmament on a clear night, observe the countless stars, and then contemplate the unseen, until we are lost in space a feeling of almost self-nothingness takes possession of us, and we are wont to exclaim how unimportant man is,—a mere speck in the universe. But recovering from our awe-stricken state we recall that this speck has reached out and brought within its grasp of thought all those visible worlds and more. The one human mind has taken the countless worlds into its grasp and contemplation. The mind has directed our nerve of sight to reach out and rescue numberless worlds and suns from a bottomless void. In time, their heat may be harnessed for our service, just as we harness the oscillations of ether to carry our messages. All the stars together cannot contemplate a single mind. Then wonder upon wonder, this mind, greater than all matter, can contemplate itself and can consciously improve itself. It can grow by living; stars and suns grow dim by expenditure of energy. The process that is growth to the mind is decay to the sun.

B. Know and Guide Thyself.—The bringing of souls to Christ has been declared by the Lord to be the most profitable of all employments, but the most important part of this soul-bringing is self-soul-bringing. Coming to God must precede bringing others there.

Secondary self-training may be carried through other people's knowledge of us but first self-training must come from clear visions of one's self-improvement. "*Know thyself*"

Animals when left to themselves follow their environment downward or upward; man rises above his environment through vision and purpose. The animal looks out; man not only looks out from himself but he looks in upon himself. Animals may imitate character, man creates character.

Truth is a knowledge of things and their relations, A knowledge of the most important things is the most important knowledge. Self is the most important of all things to the individual. "Know then thyself, presume not God to scan, the proper study of mankind is man."—*Pope*, "Essay On Man." Epistle II, 1:1. "The real science and the real study for man is man"—*Chanon*. In my first primeval childhood was I nurtured near thy side" This poetic statement had behind it a declaration of the doctrine "Man was in the beginning with God." (See Doc. and Cov. 93:29).

C. We Were Doubly Added Upon.—We are "added upon"—that is, we are given bodies. Only the spirits who kept their first estate can have bodies. There were spirits who were given bodies but denied the blessings of the Priesthood. We are given bodies and we enjoy the privilege of the Priesthood. We then must have done something more than keep our first estate. Did we not keep it valiantly when divine authority was the object of a struggle? We did something more than interfere, we fought and were doubly added upon. (See Revelation 12:7; Pearl of Great Price; Book of Abraham 1:21-25.)

D. Proper Self Inventory.—We can scarcely become acquainted with ourselves until we make an inventory of our aptitudes, inclinations, and habits. The self survey should include all of our strong points or good tendencies and habits. It should also include the opposites or weak tendencies and habits. In short, it should include all which we know will result in a self-acquaintance, out of which will come an increase of self-respect, hopeful purpose, and a plan for self-betterment.

By looking into our future probabilities and possibilities from the standpoint of our present condition and tendencies, our attention should be directed to the following two sets of questions:

A. 1. Where will I probably land if I keep on this course? 2. What will my earth-life be with the habits I have? 3. What are my earth-life possibilities? 4. What changes must I make to reach the possibilities that I see?

B. 1. Pursuing my present course, where will I land in the land beyond? 2. What are the highest possibilities for me in my next estate?

Having thus visioned our future probabilities and possibilities we should fix our purposes and plan our procedure for the best possible physical organization with which to do our work, the highest possible mental power, the best moral character and the most cultured taste possible, and aided and inspired by a most perfect faith in God.

The Greeks were wont to inspire their children with the admonition, "Hitch your chariot to the stars." We have higher ambitions to inspire us and should say, "Strive for the glory of the sun; seek through service a seat among the Gods."

SUMMARY

I see myself a child of God, in a pre-existent world.
 A hero grown defending right, truth's banner wide unfurled.
 I vision self upon this earth, with power of mind to rise
 On wings of thought above the stars, and win the highest prize.
 The aim of my existence here shall be, to have more celestial joy
 Than sorrow in the sum of life; build more than I destroy.

To seek the truth and defend the right, and in my work be glad;
 Be much more moved by love of good than by the fear of bad.
 I look beyond with hopes most fond and see my place above,
 I make resolve, the problem solve—How to merit my Father's love.

Questions and Problems

1. What unmistakable evidences have we that man is the offspring of Deity? 2. Give evidence that the study of the self is a human trait possessed by none of the "lower animals." 3. Wherein is the mind of man greater than all the physical universe? 4. What are the evidences of our pre-mortal valiancy? 5. What is the character-building value of a careful self survey? 6. Present in one minute a list of purposes which when carried over into habit will keep one "physically fit." 7. Give a one minute talk on "mental weakness." 8. Name the activities indispensable to faith preservation and spiritual growth. 9. Show that good people who never oppose a reform but refuse to "put their shoulder to the wheel" for the triumph of truth will be content with secondary exaltation in the world to come. 10. Wherein does the following quotation contain gospel truth? "The fault, dear Brutus is not in our stars but in ourselves, that we are underlings." *Shakespeare* "Julius Caesar," Act I, Scene 2.

Lesson 3.—The Education for Me

Importance of Knowledge.—If we are to achieve the desirable things of life and realize the full measure of our possibilities and responsibilities we must first have a knowledge and understanding of what they are, and above all, how they are to be obtained.

Most of us sense a desire to escape the treadmill of the rank and file and routine work. Thoughtful consideration causes us to wish for an education through which we may find a desirable position in the world and be fitted to fill that position: or an education through which may come the success of "being able to do what we like to do in such a way that we will not need to do something else for a livelihood;" or an education that will help us keep in harmony with our better selves, with good society and with the mind and will of God.

Education for Leadership.—We wish for the education which makes for leadership, which means vision beyond that of common; courage stronger than that of the common; and more patience, and service superior to that of the common.

We vision scientific leadership giving us decisive victories in our battles with disease and drudgery; we vision moral leadership guiding us to higher character levels; and we vision spiritual leadership raising mankind from despair of death to the hope of eternal life and progression.

Knowledge Vitalized.—A vision or knowledge of the desirable things which education and training can bring is not the only thing necessary. In order for us to escape the shackles of tradition and environment and put over knowledge to good use, it must become vitalized until it ripens into a principle objective, a major ideal, or a life's purpose. This objective, ideal, or purpose will then furnish us with motive force, inspirational incentive, or inherent urge "which carries us on to the achievement of those ideals."

Books Food for Vision.—All good books deal with desirable things of life, they increase our knowledge, they ripen our understanding of the reward for our various efforts and thoughts, and they furnish us food for life's visions and objectives.

Our M. I. A. course is not only a means of culture, but it can be made

the means of ripening our interest in some particular vocation or field of thought, into a life's desire or major objective. The class preparation, the class leader's talks, and the class discussion are all rich with opportunity. Therefore, if we do not increase our knowledge and achieve the desirable things of life we apply to ourselves the old saying of the Romans, "The fault, dear Brutus, that we are underlings is not in the stars, but in ourselves."

The person with a worth while educational ambition should be ready to assert himself to the extent of saying:

I will complete the M. I. A. reading course.

I will read some current magazine of general information.

I will learn the benefit of the M. I. A. class work and association.

I will constantly contribute to my major ideal or purpose.

I will learn the ways of the Lord from the written pages and living oracles.

What else I must miss, my spiritual education shall not be neglected.

I will have a daily, all-around progressive education similar to that possessed by many of our Church leaders.

Questions and Problems

1. If we are to achieve the desirable things of life what is the first requirement? 2. What does an education do for its possessor? 3. What does the quality of leadership involve? 4. What does a vision or knowledge of desirable things ripen into, a principal objective or major ideal? 5. How does a major ideal furnish us with an inherent motive force or incentive? 6. Discuss the necessity of having a major ideal or specific aim in life if we are to accomplish the most. 7. There are three kinds of ideals, viz. (1) Great ultimate ideals; (2) Contributory major ideals; (3) Contributory minor ideals; No. 1 is regarding the hereafter; No. 2 is the profession one chooses, and contributory to No. 1; No. 3 is contributory to No. 2, and may be numerous. Tell how you should select these ideals. 8. What kind of books should be selected for the M. I. A. reading course in order to stimulate ideals? 9. Discuss the old saying of the Romans, "The fault, dear Brutus, that we are underlings is not in the stars but in ourselves." 10. Name the worth while objectives given in this lesson and give three additional ones.

Success

"To have endured early hardships with fortitude, and overcome difficulties by perseverance; to have founded or developed a large business, useful in itself, and given employment to many; to have achieved fortune, independence, position, and influence; to have established a character above reproach; to have accumulated esteem, the confidence and the friendship of his fellows; to have given largely of money to charity; and of time to citizenship; and to have gained all this of the world without losing the soul by avarice, or by starving the heart into hardness—I say, he who has so lived has nobly lived, and he should find peace with honor when the shadows begin to lengthen and the evening of life draws on."—*David R. Forgan*, President, National City Bank, Chicago; from *Through the Meshes*. June. 1923.

Teacher-Training Helps

*Written for the General Church Board of Education by L. John Nuttall
Brigham Young University*

Emotion

To accompany Lesson 14, "How We Learn," Teacher-Training Text, 1923.

Learning is achieved by means of all of the processes discussed so far. The senses bring to consciousness the qualities of the world outside. To these stimuli we sometimes respond because of ready formed instincts and sometimes by random movement of some form. Gradually we build up around the objects stimulating us definite appropriate responses and feelings of acquaintanceship through the process of perception. These ideas so formed, become related one to another and remain in the mind in such a way as to be recalled through memory in the order in which they are associated. Sometimes the recall assumes new forms as in imagination. Sometimes the facts are recalled and arranged systematically in the solution of a problem in thinking. All of these processes are accompanied by feeling. Each experience is either pleasant or unpleasant. Just what these feelings are is hard to determine but that they exist is the experience of all. Sweet taste is generally pleasant. The tuning up of an orchestra is generally unpleasant, while to hear the same instruments playing in harmony is pleasant. We enjoy looking at certain color combinations but not others. The sensations that signify fatigue are unpleasant, we shudder even at the idea of pain. We like to be praised. Severe criticism is generally unpleasant. The feeling accompaniment of mental acts is not constant but what may be experienced pleasantly one time may not be pleasant on another occasion. This pleasant feeling varies in degree from almost indifference to the highest quality of desirableness or undesirableness. In learning, these feelings are very important because as we have discussed before, we tend to repeat or do over the pleasant acts and tend not to repeat the unpleasant ones.

In all of this part of our study we have limited our discussion to that part of mental life which concerns itself with activity in the central nervous system. Under ordinary conditions we are not aware of the movements of the heart beat, of the digestive tract, or of breathing. But certain experiences, such as seeing a snake, or cruelty to a child have the effect of making these internal muscles contract, of causing the heart to beat faster, making the breath more hurried and causing glandular and other activities. The sensations of these unusual movements react consciousness resulting in a "complex of sensations" called an emotional state such as fear or anger. These emotions differ from the complex organic sensations such as hunger or fatigue in that they are more complex and less well localized. We locate hunger in the stomach or fatigue in the muscles but we are angry or afraid or excited or enthusiastic all over. There is a marked increase in the tendency to muscular activity and each emotion seems to have its characteristic means of expression. We can tell from one's movements and facial expression generally what the emotional state is. The face alone generally will express disgust, anxiety, terror, elation and others. There is a very close connection between this extra muscular activity and the activity of the glands especially the adrenal glands near the kidneys.

Certain of the emotions, "anger, fear, lust, the comfortable state appropriate to digestion, grief (the state of the weeping child) mirth or amusement, disgust, curiosity, the 'tender emotion' (felt most strongly by a mother towards her baby) and probably a few others," are primary emotions. These are native and seem closely related to the instincts. Danger gives rise to the tendency to flee but is nearly always accompanied by the emotion of fear. Opposition gives rise to an instinctive impulse to attack but is nearly always accompanied by anger. The sight of the child causes the mother instinctively to fondle and care for it and this is generally accompanied by love or the tender emotion. A strange object gives rise to examination and manipulation, but curiosity is generally aroused as emotion. In each case there are the characteristic organic responses of cessation of digestion, stimulated adrenal activity, stimulated heart beat, deepened breathing, rise of blood pressure to the muscles which make it seem a preparatory step to every strong muscular activity.

Herein lie the chief educational values of the emotions. When great exertion is needed as in an athletic contest, the emotions of excitement and anger seem to aid strength. But the general effect on mental life is to confuse thought, lessen the efficiency in skilled movement and reduce the ability to learn.

The emotions may be developed and used. Some people lose their ability to be affected in this way, but generally the emotions are satisfying. Some of us lose our ability to properly express these tendencies. Woodworth (page 133) says:

"Primary emotions become refined, first by modifications of the motor responses, by which socially acceptable reactions are substituted for the primitive crying, screaming, biting, and scratching, guffawing, dancing up and down in excitement, etc; second by new attachments on the side of the stimulus, such that the emotion is no longer called out by the original simple type of situation (it takes a more serious danger, a subtler bit of humor, to arouse the emotional response;) and third by a combination of one emotion with another."

In this refining process together with a gradual building up on the teaching side of pleasurable experiences with beautiful surroundings we build up the aesthetic or higher emotions. These are not merely complexes of sensations from the organs of the body but are complexes of sensation or ideas with feelings of composure, satisfaction and joy which either cause or are caused by an organic state almost the opposite of that found in the coarser primary emotions. We need to associate the beautiful with the pleasurable. This is done largely by means of lessons of appreciation in teaching when stories are told, poems are studied, nature is observed, music is heard, pictures are looked at, just to be felt and not to become symbols only of intellectual analysis and criticism. As teachers we can work with the emotions in this high realm. We probably should not stimulate nor encourage the expression of strong primary emotions but should consciously try to control the expression of these by intellectual development and by attaching them to higher ethical situations. For example anger should be separated from mere selfishness and be stimulated by community wrong. Laughter should not come from the discomfort or suffering of another but should be attached to the ludicrous situations found in pleasant surroundings. Jealousy should be aroused for another's welfare as well as for our own. In this way we can use the emotions in teaching.

For Lesson 13 see *Juvenile Instructor*.

Knowledge is Power Either for Good or Evil

By Hon. Joseph A. West

Education, and determination to use it rightly, ultimately becomes wonderful power for good, but when the opposite is the case, evil and harm result, commensurate with the effort put forth.

I well remember when the subject of free schools was first being agitated in Utah, that Brigham Young vigorously opposed it, much to the surprise of many of his friends and to the joy of his enemies, for they thought it was an evidence of his decadence, and why? Because with that wonderful foresight that God had given him he saw the results that would follow from a nation wide secular education, separated from all religious or spiritual influences. Also his co-religionists, and all other Christian sects would have to pay a double tax for educational purposes, one for the maintenance of the common schools of the country, and another for religious education, if they would prevent the destruction of all spiritual influences upon the lives of the coming generation, during the formative, and far more important period of their lives.

After many years of such education we find that instead of it being a panacea for every ill, either of ignorance or evil, it has produced, in many respects, the very opposite result, for a lack of religious teaching has produced some of the worst class of criminals that the world has ever known. Criminals that would wipe out the achievements of the centuries in commercial and industrial life, in civil government and in religion.

Modern education, too, separated as it is from all religious influence has turned out an overwhelming number of atheists who publicly declare that there is no life after death, and, therefore, that men are justified in adopting the old corrupting philosophy that brought about destruction of two of the greatest civilizations of the past, those of Greece and Rome, whose motto was, "Eat, drink, and be merry, for tomorrow you die." In other words, get the greatest pleasure out of life before the never ending night of death overtakes you, vividly fulfilling the prediction of the ancient apostle who said that, "In the latter-days men should be lovers of pleasure more than lovers of God." They seek to counteract the influence of Christianity

and to destroy every evidence of God in the universe, and in the affairs of men. It is difficult to do it, however, for there is something in the human soul, try as one will, that cries out against it, and, at sometime in life, impresses men with the thought that perhaps, after all, there is a God.

Where proper religious influences have been brought to bear in the Christian home, and through the churches, countless thousands of the youth of America have been preserved from the dreadful evils above referred to, and many more might have been so preserved if the Bible and its ethical teachings had not been excluded from the public schools, and so many teachings, destructive of the Christian faith, been taught therein.

Those who remain true to the Christian ideals will have a tremendous task to counteract the evils already implanted in the hearts of men through the infidel teachings and tendencies of the age, but may we not hope for ultimate triumph?

But leading educators and the thinking public are beginning to advocate the placing of emphasis on belief in God and the religious training of children: Professor James Bassett Pratt, of the Chair of Philosophy of Williams College, in a recent number of *The Yale Review* concludes his article with the following words:

"I do not feel that our generation—I speak as one of the older ones—have done our full duty to the young people. * * * Let them remember that religion is a pearl of great price; that the spiritual life, though it can never be killed out of the human race, is a tender plant which gives its fairest flowers only after careful culture; *that liberty is not the only thing whose price is eternal vigilance.*"

The late session of the South Dakota Legislature

"Resolved: That the people of South Dakota be enjoined at once to address themselves to renewed effort to restore the balance between the spiritual and material, that our children be reared up in the principles of fundamental righteousness. That the churches and Sabbath schools be constrained to intensify their work and to extend it to every child within their respective spheres of influence."

Former President Woodrow Wilson says in the August number of the *Atlantic Monthly*:

"The sum of the whole matter is this: *That our civilization cannot survive materially unless it is redeemed spiritually.*"

In the auxiliary associations of our Church, as well as in the Church schools and seminaries, the youth of our people leave unusual opportunities for religious instruction, but parents should not forget that the home is the fundamental place to teach and practice religion—the saving doctrines of our Lord Jesus Christ.

Logan, Utah

Inspiration the Cause of Popular Opposition

By Elder James E. Talmage, of the Council of the Twelve

The announcement of such a discovery as that of the plates of Mormon, and of such an achievement as the translation of the records into English, could not fail to attract the attention of both layman and scholar. But the announcement was treated with contempt and vigorous denunciation.

The reason for this hostile rejection is found in the fact that Joseph Smith, the translator, avowed that he had not accomplished the marvelous work by his own or other human power alone, but that the resting place of the ancient plates had been revealed to him by an angel, who appeared in light and glory, and announced himself as that same Moroni who had sealed up and buried the inscribed plates over fourteen centuries earlier. A further cause for the popular opposition to the Book of Mormon lay in Joseph Smith's solemn testimony that he had been empowered to make the translation through the direct inspiration of God.

This avowal introduced the element of the supernatural. If Joseph Smith spoke truly, miracles had not ceased, and direct revelation from God to man was of modern certainty. Such a conception was wholly opposed by theological theory and churchly dogma. And yet, why in reason should direct revelation from the heavens be more of an improbability today than in the centuries of long ago? Except as to the extent of the writing, is the bringing forth of the Book of Mormon any more a marvel than the inspired reading of the mystic words by Daniel in the midst of Belshazzar's riotous feast? (See Dan. 5:25-31.) And surely the means by which the writing was done appears far more mysterious in the case of the Chaldean king than in the ordinary and human way of engraving the Book of Mormon plates.

The Book of Mormon is before the world. It has been distributed in large numbers in English and other modern tongues. Let it be understood that in no sense does the Book of Mormon profess to be a substitute for the Holy Bible, or to be in any way related thereto except as a parallel volume of scripture. The Bible is essentially a record of the dealing of God with his people in the East; the Book of Mormon is an embodiment of Divine revelations to the people of the West. So far as the two books touch common themes they are in harmony; and in no particular are they contradictory to each other.

A Providential Escape

By Miles A. Romney

While confined to my room with a badly bruised foot my mind wanders in many directions, and revels in various moods. Tonight it dwells, especially, upon a "Providential" incident of the past, from which may be gleaned a thought that may cause other youths to stop in the rush of life and listen. Perchance they, as I, may detect the influence of Providence, and hear the "invisible voice" in the incidents that come and go in this wonderful life of ours.

In the year 1887 my father and Helaman Pratt and their families moved into the mountains of Chihuahua, Old Mexico. The little valley in which we found ourselves, nestled closely between high, mountainous cliffs. We named it "Cliff Ranch."

One afternoon, "Bill," from Williams Ranch, drew up his horse outside our corral. "Better watch your stock pretty close," he said, "one of our best cows was killed last night by a bear, not more than three miles from here."

Boy-like, I determined to "get the bear." Shouldering my small 44-Winchester rifle, which I thought the most deadly weapon yet devised by man, since I had killed several turkeys and deer with it, I took the trail which led directly north. I scaled the shingly cliffs lying in that direction, and gradually descended the slopes and low-lying hills until I came to the spot on the edge of the first basin where the remains of the dead cow were lying.

By this time the sun had set and the shadows were deepening. I had recently listened to the tales of old trappers, who declared that wild animals usually return in the night to feed. Undoubtedly, then, "Bruin" would be along soon.

Entirely surrounding the small opening where the cow had been killed, was a thick growth of both large and small oak brush and timber. I selected the largest oak tree near the carcass, climbed into the branches and waited. The moon was shining for a while, and I felt as brave as a lion so long as I could look into its companionable face. When it set, as all moons will, I began to shiver, but of course, not from fear! I attributed the condition to my hasty walk to the scene of action—or inaction. The cool March breeze, whistling through the branches of the sturdy oak and my scanty covering, caused me to think of the home fireside where good "Aunt Catherine" dozed in the old chair by its side.

Hist! A twig had snapped! My heart pounded audibly. Straining my eyes in the direction of the sound I saw two large, moving objects, just a shade blacker than the now dark night. The tree in which I was perched was on a steep incline. This brought the moving objects about on a level with me. I raised myself just a little to get more accurate aim. In doing so the small dry branch on which my right foot rested, broke. The "lead" bear raised to his full height on his legs, whirled, and both made a hasty retreat through the underbrush. The crashing ceased.

The night was just as black and full of fears as before. I was left to keep my solitary watch over the cow. I knew that the bears would not make another visit there that night. I was afraid to stay up in the tree in my cramped position, but more afraid to get down. The intensity of the cold, however, brought me to a final decision. Stiffened by the mountainous "damps" I scrambled down the oak, passed the cow cautiously, and took the trail for home in a direction opposite to that in which the bears had fled. I was ready to sign a contract with Mr. Bruin to the effect that if he could guarantee me "safe conduct" home I would guarantee that, so far as I was concerned, he should live forever.

With the next day's sunshine, courage was again established in my boyish constitution. I took another "vuelta" in the afternoon to see if I could run on to game of some kind. I climbed the high ridges immediately west of "Cliff Ranch" and about four miles up, dropped into the left fork of Spring Creek, which I followed in a homeward direction, thinking my afternoon's quest for game had been fruitless.

About one mile below, as I was passing the forks of this same creek on its right prong, I saw what I thought was a black mare and her yearling colt, feeding along the shore. "What a heavy-set mare and colt!" was my first thought. Since the sun had set, the shadows from the overhanging crags in the west, settled sooner on that side than on my side of the canyon. Cautiously, I crept closer, keeping between me and the animals a large Juniper tree. Peering between the branches, I suddenly became aware of the fact that I was face to face with my friends of the preceding night. My rifle flashed over the trunk of the old Juniper, and I had fired at the larger of the two beasts. Immediately the blasts of the infernal regions were let loose. The roaring and bellowing of the wounded male bear struck the high cliffs, echoed and re-echoed again, and still again in that darkening box-canyon. The smaller of the two made a straight line for my location. I fired as it came toward me. It swerved a little to the left. As it passed, I gave it one broadside shot, but it continued its flight for its life. I kept up my fire at its departing

end. A few hundred yards up the mountainside I found it lying square on its back. I fired one shot into its head to make sure that Mrs. Bruin was dead.

I now retraced my steps past the old Juniper stronghold and on to the edge of the slough to the spot where I had wounded the head of this bear family. The old chap had crawled away. I then foolishly plunged into the willows and undergrowth along the bottom of the creek, up and then down, crossed it and re-crossed it, and taking a dim trail around the mountainside, which I could follow by the "moonbeams' misty light," I came out on the point of a jutting ledge. I looked below and shuddered at the hundred feet of perpendicular cliff below me. Above at my right, the mountain lifted itself fifty feet in broken crags. "Just around this ledge," I thought, "I'll go, and then turn back."

A few steps to the right brought me in full view of the moon, the sight of which seemed to change my plans entirely. I thought of supper and home. If I did not start immediately I could not get home before the moon set.

The developments of the following day proved to me that either the sight of the moon and its suggestions of other thoughts, an "Invisible Voice," or Inspiration pure and simple, gave me a lease on life. A few more steps in the direction I was pursuing, and I would have—

As I was saying, if I were to get home before the moon set I must start at once.

As my footsteps sounded on the little back porch, Aunt Catherine's hand lifted the home-made latch.

"Why, my boy," she said, "this kind of 'night-hawking' will wear us all out with suspense. If your mother were here she would go wild."

"But," said I, "I've got the bear!"

She told me then, that when prayers were said, that night, she felt impressed to ask the Lord to preserve the absent boy in the hills.

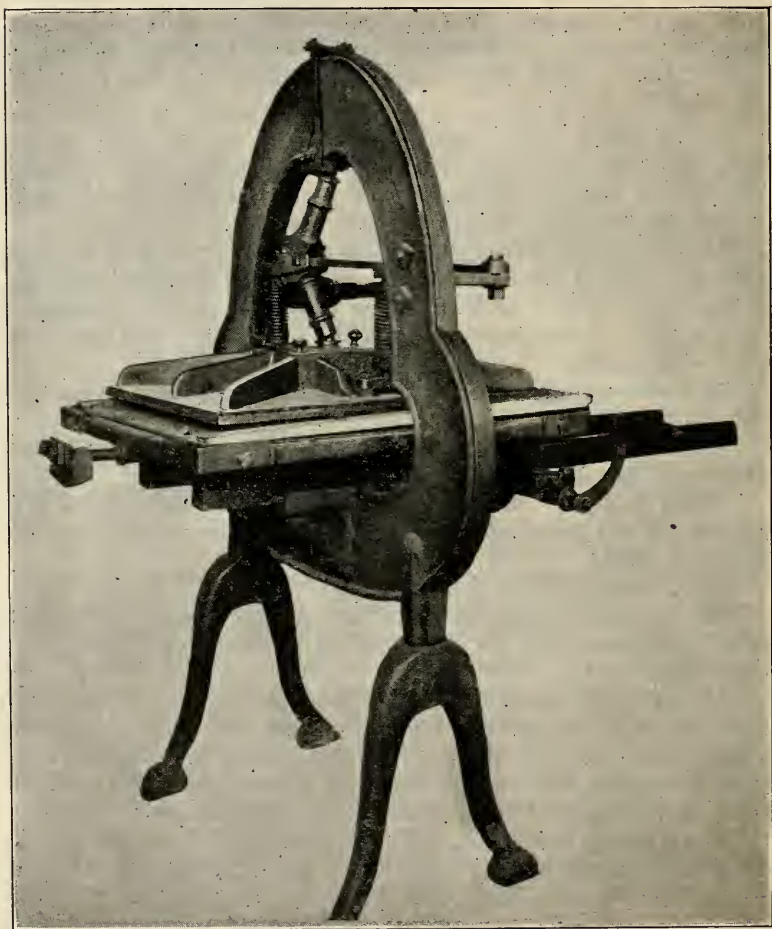
All was excitement on the following morning. We were up before the day. Everybody wanted to be the chap to help bring in the "kill," so we lined up for the march to the canyon—Gaskell, George, Thomas, Junius and Ernest, the last two little chaps on the back of "Old Kate," the family mare.

When we arrived upon the battleground of the night before, Old Kate decided that the odor didn't quite agree with her, and that she would leave for other parts, so breaking all restraints in the shape of ropes and wires, she switched her tail and fled. We dissected the bear and started for home.

Looking again for the trail of the wounded bear I found that he had left the canyon up that same small trail I had followed

the night before. Had I gone two rods farther from the spot at which I turned back twelve hours before, I would have come face to face with a wounded bear, as all signs showed that he had only left his den under a shelving rock a few hours before.

Talk not to me of an unmindful Providence! The assurance has been with me constantly through the passing years, since that night in 1887, when I stood on the cliff in the moonlight. By some method known to Him alone, I was directed to change my plans, and to take the backward trail to home and safety. *Colonial Juarez, Chihuahua. Mexico.*



The Press upon which the first edition of the Book of Mormon was printed, now at the Bureau of Information, Salt Lake City

"The Glory of God is Intelligence"

By Henry M. Stark, Student Brigham Young University

[Dr. James E. Talmage, one of the regular lecturers on religious topics at the Brigham Young University, Provo, at the opening of the last school year offered a cash prize of \$25 to the student who should write the best essay on some religious topic suggested by his lecture. "The Glory of God is Intelligence," by Henry M. Stark, was adjudged the best effort and the prize was awarded in June to him. A like prize is offered this season by Dr. Talmage. The conditions controlling the writing, and judging of the essays and the awarding of the prizes, rest entirely with the faculty.—*Editors.*]

A principle of truth which is rarely accepted and perhaps less understood by the average person in the world today is summarized in these few words given as direct revelation to the Prophet Joseph Smith, in May, 1833: "The glory of God is intelligence, or, in other words, light and truth." And yet the statement is of such frequent occurrence among the members of the Church of Jesus Christ of Latter-day Saints as to have become quite commonplace with them. It has come almost to be considered as an axiom of "Mormon" doctrine

That we may better understand the statement referred to, let us ask: What constitutes the glory of God? Plainly it is not in self-exaltation, or where would be the function or value of intelligence? In a revelation given to Moses and later to Joseph Smith, the Lord said: "For this is my work and my glory, to bring to pass the immortality and eternal life of man." If, then, God's glory is intelligence and is also man's acquisition of immortality and eternal life, it becomes clear that the gaining of intelligence is the all-important factor in bringing to the human race salvation and eternal life.

This governing principle must have been operative in the preexistent world as it is in the present; and, no doubt, it will forever continue to stand as a basis by which man's progress or, in other words, his salvation, will be measured. Consider, by way of illustration, that although there is no such thing as absolute predestination, yet different individuals seem to inherit varying degrees of opportunity, and therefore of joy, in this life. We have all noticed the variable nature of the circumstances under which different individuals are born, some blessed with opportunities of development through continuous labor, while others through lives of ease yield readily to non-progressive idleness. Some are born under the protecting folds of the American flag while others must leave their native lands if

ever they are to enjoy the blessings of liberty and peace that this country offers. Some enjoy from birth the blessings of the gospel, having been born under the new and everlasting covenant, while others, seemingly through no fault of their own, will never be privileged to so much as hear, in this life, the message of the restored gospel. And were it not for our belief in a pre-existence and in some pre-determining factor being the cause of such varying conditions we might well be justified in questioning the correctness of the statement of Paul and Peter to the effect that God is no respecter of persons. But these facts are perfectly harmonized by our belief in an eternity of existence both before and after, and by our faith in the fact that our condition of joy or happiness in any stage of being is the result of the operation of just and irrevocable laws.

And may we go a step farther and say that the sum total of intelligence that the individual had gained prior to his birth into mortality was the potent factor in determining the status of his earth life? Abraham seems to have received this truth from the Lord in a revelation given to him and recorded in the Pearl of Great Price. In this revelation (Pearl of Great Price, p. 66) the different individuals are depicted as being graded according to the degree of intelligence they possessed; and Abraham is told that because of his intelligence he had been chosen before the foundations of the world to become a prophet of the Lord. God himself is spoken of as being more intelligent than all others, which, of course, accounts for his position of supremacy. Abraham's particular degree of intelligence had fitted him to become a prophet in earth life. All of the great leaders who have been fore-ordained to positions of trust in this life must have had experience in the life before, which fitted them for their particular positions.

In thinking of the principle as applying to our acts in this life, consider the statement of Christ, "And ye shall know the truth, and the truth shall make you free." Since truth and light are given as synonyms of intelligence, and since salvation has been defined as freedom from the power of our enemies, the Savior must have had the same thought in mind as did Joseph Smith when he said: "No man can be saved in ignorance." Man's salvation in this life seems to be predicated on his degree of intelligence, even as it has been in the past. This seems natural when we remember that our knowledge is the only part of our earthly acquirements that passes with us into the next stage of existence.

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the

advantage in the world to come." (Doctrine & Covenants, 130: 18, 19.)

With such a wealth of revelation bearing directly on intelligence, is it any wonder that the Latter-day Saints have taken such definite and progressive attitude toward education as the record of their achievements show? The leaders of the Church from the beginning must have felt it incumbent upon themselves to promote such developments as would insure that all members of the Church have every possible opportunity for gaining an education. The history of the growth and development of education and educational institutions among the "Mormon" people shows that our people have ever been willing to make any sacrifices necessary in order that their children could receive as much intelligence as possible. While the Church had yet only a few members the School of the Prophets was instituted. And in the face of the most bitter persecution the University of Nauvoo was established in that frontier city in Illinois. One of the first things the Saints did on arriving in Utah was to build a school; and as early as 1856 there was established the University of Deseret, which has grown into the present University of Utah. Brigham Young must have been acting on his conviction that intelligence is a great saving principle when he founded the Brigham Young University at Provo, which action has given rise to the great chain of Church schools strung throughout this intermountain country.

If the degree of intelligence makes it possible for one man to be a prophet of God while another is only an ordinary man; yes, if this principle is the determining factor in making gods of some and only mediocre beings of others, plainly it becomes a responsibility of every individual to acquire as much intelligence as possible. Some may answer that it is not their desire to rise to any higher levels but simply to stay where they are and enjoy life; but when we consider the fact that happiness is predicated on ability to serve, and that increased power gives greater opportunities for service, the advantage, even from a selfish standpoint, becomes obvious. And since intelligence comes to us and becomes ours only through our individual efforts, its acquisition stands out plainly as the paramount object of our mortal existence. The transitory nature of other things, such as wealth, power and fame, relegates them to a place of secondary consideration. These last mentioned items may and usually do come as by-products of the main issue, but they should certainly never be made the aim of life's efforts.

If then, the acquiring of intelligence is to play such an important role in our life, we may well ask ourselves the question: What is intelligence and what knowledge is of most worth? Surely the mere possession of facts to be given forth in encyclo-

pedic style is not to be considered as the supreme goal of life. If so, we will all be forced to render homage to the bookworm whether or not he has performed any real service in the world. Obviously, the application of the principles of truth is quite as important as the acquirement of the facts themselves. It is coming to be a watchword of modern education to "learn by doing." In the greatest of all schools, in God's school of experience, this truth is equally applicable. We cannot hope to realize our highest possibilities through mere acquaintance with abstract principles. Our approach to perfection and to godhood will be predicated on our ability to apply knowledge just as much as on our rate of acquiring it.

Knowledge is power it has been said
By one now numbered with the dead;
But is it power, I ask you, when
'Tis hoarded up by selfish men?
To me 'tis power when understood
That it must serve this world for good.

This harmonizes beautifully with the following definition given by one of our Church writers: "Intelligence may be defined as knowledge transmuted into habits of righteousness."

But surely among the multiplicity of facts, to acquire which and make our own we need only to "thrust in our sickle and reap" some things are more valuable than others. It would be folly to measure these principles of intelligence, these veritable stepping-stones to salvation, by only quantitative standards. In this age of science and industry and of higher education for the masses, when a college degree has come to spell the epitome of education, and when the continued search for more knowledge seems to be the supreme goal, there is need of having settled the question: What knowledge is of most worth? Engraved on one of the walls of the beautiful memorial church at Stanford University are the following words: "There is no narrowing so deadly as the narrowing of man's horizon of spiritual things. No worse evil could befall a man in his course on earth than to lose sight of heaven. It is not civilization that can prevent this; it is not civilization that can compensate for it. No widening of science, no possession of abstract truth can indemnify for an enfeebled hold on the highest and central truths of humanity. What can a man give in exchange for his soul?"

There is a tendency becoming all too prevalent throughout the world to disregard the spiritual side of life. This tendency toward gross materialism has been stigmatized by a recent writer as one of the strongest enemies that are threatening the race today. Particularly is this true of a certain class of college students who think it derogatory to their reputation as scholars to be regarded as being connected with anything of a spiritual

nature. But in such conception they are depriving themselves of access to the very highest order of intelligence. The "highest and central truths of humanity" are those spiritual truths embodied in the gospel of the Son of God. Eternal life itself is offered as the reward for this type of knowledge in the following words of our Savior: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) The possession of knowledge of this kind and its direct application in the daily walks of life are the surest means of preparing ourselves for that eternity of progressive achievement called salvation.

Women Smokers Between Two Fires

By Will H. Brown

The women who wish to smoke seem to have the best of the men smokers who would prevent them from smoking, especially in public. The United States has equal rights as to the law of the land. Many men who would not raise a hand in favor of legislation to prohibit men from using tobacco, heartily favor laws to keep the weed away from women. The sight of mothers, sisters and sweethearts smoking is repulsive and disgusting to men in general, regardless of their use or non-use of tobacco.

Herein may be the entering wedge leading to tobacco prohibition—for the women will never permit a double standard in legislation on this question. Men who look ahead feel that, if matters are not checked, the time will probably come when women will also chew tobacco. Just as many men first learn to smoke, and then, when employed where smoking is prohibited, chew tobacco to satisfy the craving produced by smoking, spitting in all sorts of places, so will women chew when they once become slaves to the habit.

In the meantime the newspapers contain frequent reports of women smoking in public. A policeman in New York City saw a well-known society woman smoking on the street, and asked her to throw her cigarette away. She refused to do so, and he knocked it from her hand. He was summoned before his superiors to explain his actions. About the same time a woman in Kansas City, Kansas, was fined \$500 and sentenced to six months in jail for smoking a cigarette in a public park. In Spokane, Wash., the city was thrown into an uproar because a police commissioner made a ruling that girls and women could no longer work behind cigar counters in that city.

Oakland, Cal.

From the Church Music Committee

To the Stake and Ward Music Committees

Dear Brethren and Sisters:—This is the first of a number of lessons for choristers that will hereafter appear monthly in the *Era* from the Church Music committee. These lessons are to be presented by the stake chorister at the monthly union meeting. The manual containing lessons for organists will be ready for distribution within thirty days at the Deseret Book Company, Salt Lake City, 25 cents each, postpaid.

Your Brother,

Melvin J. Ballard, Chairman.

Choristers' Manual

Lesson 1. The Chorister

"The choir depends on the choirmaster. As his personality, so will be that of the choir. The choir is the instrument upon which he plays, the living medium through which he expresses his musical thoughts. If we can find a perfect choirmaster, then we shall have a perfect choir."—*A. Modeley Richardson, in The Choirtrainer's Art.*

In any position of leadership it is well to define some things specifically, both requirements and opportunities, which may contribute to the success of that leadership, personally to the leader as well as to those who are expected to follow. With the born leader these qualities and gifts may be inherent. But oftimes persons are called into positions of leadership who are not naturally gifted with those qualities which make successful leaders. In both cases there is much to gain from a realization of what the position offers as responsibilities and opportunities.

In the offices of the Church men and women are chosen to preside because of some special evidence of leadership. It is not difficult, even in the offices of the Priesthood to find men with special gifts in this direction, because of the great number of men from which to choose. The task becomes more difficult when a leader is being sought for some particular position demanding special training. Among the latter is the position of chorister of the ward. The number who are available to choice is few, from that few the choice is difficult because of the general ability and special training demanded by this important office, if the branch of Church activity which this leader is to direct is to function effectively and fruitfully.

The work of a choir in the Church is, or ought to be, an exalted and holy work, but it cannot be made ideally helpful and thoroughly fruitful in its place in the scheme of our worship unless its leaders and members fully appreciate the potentiality of it as an agency in carrying forward God's work. Before considering the attitude and ideal disposition of individuals toward the purpose and possibility of the choir, it may be profitable to attempt to advance some definite functions of the choir in order to form a basis upon which to build the structure of ideal leadership and membership.

The first purpose of our choirs is generally to support and encourage congregational singing. If this is not the case, the fault lies with the persons who have failed to recognize this fact. All singing requires magnetic leadership and inspiration, and the congregation will sing better when the lead is taken by a choir, because these singers form a nucleus to which the people may attach themselves, a positive mass of harmony

in which every singer in the congregation can find his place with confidence and comfort. Obviously, a choir of all voices lends more support to a heterogeneous mass of voices such as compose an ordinary congregation, than individual vocal leadership wherein one voice predominates to the consternation and confusion of such as are not accustomed to sing the part which thereby has become so prominent.

A chorister who has not observed the effect of choir leadership on the congregation should make the trial, giving care that this leadership is consciously given with vigor of attack, sustained sonority; it should include "a conscious mental effort of the singers" part to transmit to the people, through their singing, a forceful suggestion of the inner sense and beauty of both hymns and tunes, so that the guidance provided shall not be simply tonal and rhythmical, but intellectual and spiritual."—*Pratt*. Such leadership can be made to serve as genuine revelation and inspiration.

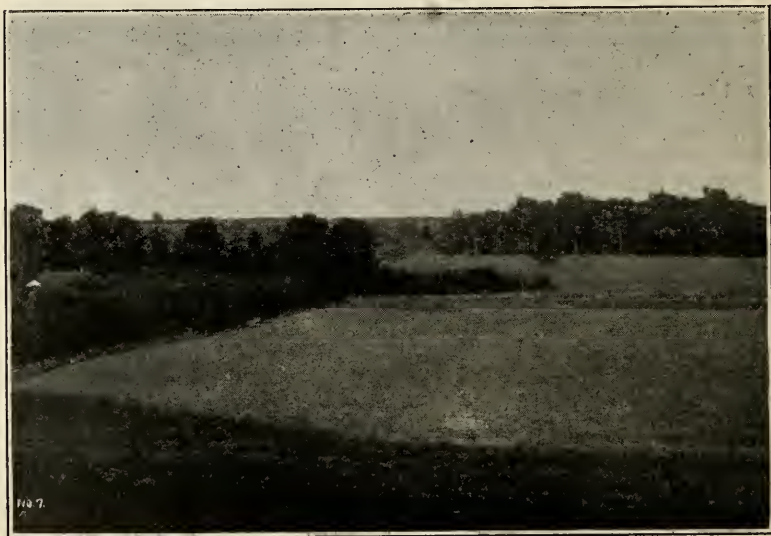
The second function of the choir may be looked upon as a continuation of the first, and as growing out of it, and as a logical complement to it. Congregational singing offers both praise and prayer to God in mutual words of the hymns. But congregational singing cannot, save in exceptional cases, pass beyond the simple and austere form of the hymn with its like musical setting for each verse. Yet the tonal possibility of praise and prayer constantly stretch far beyond this simple form, and points toward a quality of excellence, both in conception and performance, which require a technical skill far beyond the fondest hopes of the most hopeful and ardent exponent of congregational singing. Here the choir comes in to supplement the congregation as a vicarious agency. In this light then, it might be said that the choir supplies forms of congregational expression that the people generally are not able to offer in person. "This function," says *Pratt*, "is distinctively representative in nature. It may even be styled priestly." This conception of the position of the choir opens the way for the use of anthems, etc., by the choir, which may be kept in perfect accord with the service, no matter of what character it may be. The specific use of this material will be treated later, but the desire here is to throw off the idea that the whole use of anthems, etc., may be such that the people can be brought to say and feel that they go just a step, or even far beyond what the congregational song was able to express, thus becoming a logical sequence to the expression of the congregation. It is the employment of the choir in this light which will prevent any service from becoming spectacular and sensational instead of devotional. The third function of the choir might be to act in the manner of a specialized branch of the priesthood, existing for the same purpose in the worship of the people. It serves the people as a leader; also as a substitute and assistant in aiding them to feel beyond what they alone are capable. But it also serves as an inspirer and teacher. Its message is both expressive for them, and impressive upon them. "The office of its music is two-fold: to serve as an expressive utterance toward God and to provide impressive instruction and stimulus for the congregation."—*Pratt*.

The foregoing is advanced for the purpose of justifying the assertion that one of the first requirements, if not the first of the chorister, in the Church, is full appreciation of the seriousness, dignity, and importance of his calling. If the singers under his direction are to function so integrally in the religious life of the people, he it is who must have the testimony, the vision, the desire and the determination of a real servant of God. He must seek to possess the Spirit just the same as the other teachers, for his calling is verily one of teacher, and the Lord says: "The Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach." He should know the gospel and live it. He should know how to take advantage of every opportunity to make his choir

function in building up faith and generating inspiration in the lives of the Saints.

He must possess a love of his art as a musician. He must have patience, perseverance, tact, and firmness; he should have a kindly and attractive manner, and courage in abundance. Of course he should have a knowledge of music notation. He will do better work if he understands something of literature and poetry, and has developed a discrimination in the use of words for their own sake. He ought to keep abreast the times in all things. He should possess an understanding of voice production. Though he need not be a solo singer, he ought to know what is required to produce a pure tone, and should be able to cause his singers to produce it. A knowledge of the art of vocal expression, as well as of what the voice is capable of, is essential to success. He must be disciplinarian and organizer, but above all a Latter-day Saint.

The aim of these lessons is to provide help for the choristers of the Church in realizing the ideals herein set forth, aiding in the establishment of music as a genuine part of worship. The following opinion of Waldo Selden Pratt is worthy of serious contemplation: "Not enough time and thought are expended by the leaders upon the plan of action, on the aim and strategy of their campaign. Exercises are jumbled together without connection, without dramatic power, and, above all, without any visible or tangible religious fruitfulness. In too many cases the people are led to regard such services merely as a free entertainment, mercifully provided at a time when other recreations are interdicted, something to enjoy for its aesthetic satisfaction merely, or to carp at and criticize like any secular spectacle, something whose success is considered proportional to the size of the crowd it draws and the commotion it makes in the community. The reaction upon the choir is often unfortunate, causing them to aspire after merely sensational achievements, and perhaps perverting the whole notion of their work."



The sacred grove, Palmyra, to the right, the residence to the left

A Study of Book of Mormon Texts

By J. M. Sjodahl

Notes on Significant Words and Phrases. (Con.)

Columbus Inspired. Nephi, the prophet, teaches us that Columbus was inspired to undertake his epoch-making voyage of discovery. He says:

"And I looked and beheld a man among the gentiles who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land." (1 Nephi 13:12.)

Columbus himself held this view of his mission on earth. His great aim in life was to obtain enough means with which to equip an army and undertake a crusade to the Holy Land, for the purpose of driving the Mohammedans away from the places made sacred by historical association with the life and death of Christ. Before his fourth and last voyage, which he commenced on May 11, 1502, he wrote a letter to Pope Alexander VI, renewing a promise previously made that he would furnish troops for the rescue of the Holy Sepulchre, and the conviction grew upon him, as he devoted a considerable portion of his time to the study of prophecies of the Scriptures, that he was, as Fiske puts it (*The Discovery of America* Vol. 1, pp. 415, 505), "a chosen instrument in the hands of Providence for enlarging the bounds of Christendom . . . and a habit grew upon him of attributing his discoveries to miraculous inspiration rather than the good use to which his poetical and scientific mind had put the data furnished by Marco Polo and the ancient geographers."

Columbus, evidently, was conscious of the fact that he acted under the influence of a higher power, as represented in the prophetic vision of Nephi, and so he becomes, indirectly, one of many witnesses for the authenticity of the Book of Mormon.

The East Wind. One of the peculiarities of language is this that words continue to be used long after their first meaning has been lost sight of. We speak, for instance, of a "disastrous" event, although we do not believe that the "stars" have anything to do with it. We have simply inherited the word from a time when people regarded some stars as "lucky" and others as "unlucky," and attributed misfortunes to the influence of the latter class.

"Starboard," the nautical term, is another familiar illustra-

tion of the fact stated in the preceding paragraph. The term was originally "steerboard." There was a time when the rudder of a ship was attached to it by means of a piece of wood which projected from the right side of the vessel. The viking ship discovered at Sandefjord, Norway, shows this peculiar arrangement of the steering apparatus. This accounts for the name "starboard" by which the right side of a ship is still known, although the reason for it has long since ceased to exist, as far as the construction of the ship goes.

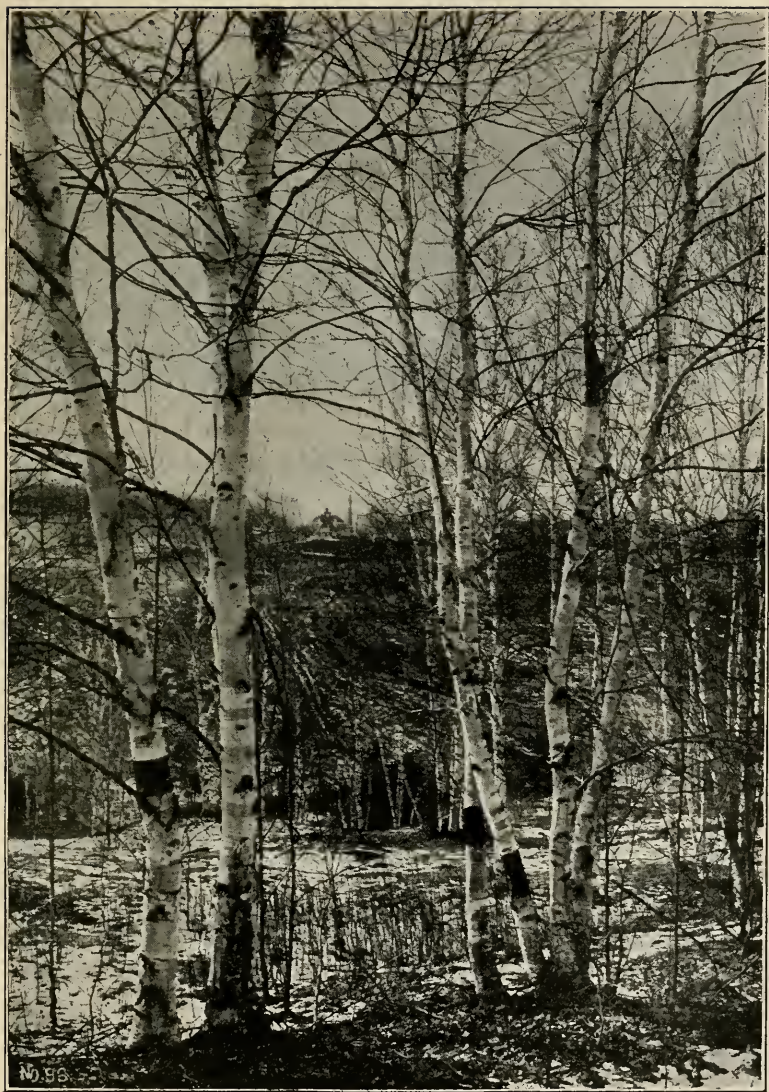
We still call written or printed records "books" (from "beech"), as did our ancestors who carved their runes on "staves" made of the wood of the beech tree. We use "pens" to write with, though they are no longer made of feathers, or rather quills (pennae). We still speak of "lunacy," although we know that the mental condition designated by that word has nothing to do with the moon (*luna*). Such illustrations could be multiplied indefinitely.

In the Book of Mormon there is an instance of this peculiar use of a word, of more than passing interest. According to Mosiah 7:31, King Limhi told his oppressed people that they were smitten and afflicted, because they had sinned and the Lord had made good his threat: "If my people shall sow filthiness, they shall reap the *east wind*, which bringeth destruction." The people of Limhi were in bondage to the Lamanites (Mos. 7:15). Many of them had been slain (V. 24), and all had suffered affliction (V. 28). And this condition the king refers to, speaking figuratively, as the result of a destructive "east wind." Whence this figure of speech?

In Palestine, the country from which the ancestors of Limhi came, the east wind was very destructive. In the summer time it was dry and scorching, and in the winter it was cold. Sweeping out upon the Mediterranean it generally became dangerous to the ships in its path. "Thou breakest the ships of Tarshish with an east wind" (Psalm 48:7). It was such a wind, known in the days of Paul as a *euroclydon*, which made a total wreck of the ship in which the apostle was being conveyed to Rome (Acts 27). According to Gen. 41:6, 23, 27, the seven years famine in Egypt was caused by a scorching east wind.

The people of Palestine were familiar with the, to them, disastrous effects often produced by the east wind, and their descendants carried that knowledge with them to this part of the world. Here the term was used as Limhi uses it, and also Abinadi (Mos. 12:6), even when the geographical reason for it no longer existed. But it proves that those who so used it on this side of the "many waters" were familiar with Semitic ideas and expressions.

(To be continued)



Scene on the Smith farm, Vermont, the monument and cottage in the distance. A birch tree grove.



In celebrating July 24, 1923, the Daughters of the Pioneers staged an historic pageant at the mouth of Emigration Canyon, duplicating as nearly as could be done, the entrance of the original band of Pioneers, in 1847.

This picture represents the main group of the original party going into camp at "Pioneer View" near the M. I. A. monument, the spot where President Brigham Young, viewing the valley, made the memorable statement, "This is the place." A feature of the parade was these yokes of oxen which came from Lewiston, Cache county, Utah, and are hitched to the original wagon in which J. T. Terry, of Draper, first entered the valley in 1851. He insisted on riding in it once more, his wife beside him.

Pioneer Entrance Re-enacted

Daughters of the Pioneers Make Reproduction of Original Band of Pioneers, Under Leadership of Brigham Young

With the dual purpose of entertaining the pioneers of 1847 to 1869, and their friends during the celebration, July 24, 1923, of the original entrance of the "Mormon" pioneers into the Salt Lake Valley, and also of obtaining motion pictures for historical preservation, the Daughters of the Pioneers collected outfits which duplicated as nearly as is now possible, the original band entering the Salt Lake Valley, July 21-24, 1847.

Automobiles stretching over the road for two miles carried the pioneers to the mouth of Emigration Canyon and were parked at advantageous places where a view of the pageant could be seen by all. Two amplifiers carried the voice of Hon. Joseph J. Cannon, the speaker for the occasion, so that the several thousand spectators could hear his story and words of tribute to the Pioneers.

First in the pageant came Orson Pratt and Erastus Snow, impersonated by Clark Kimball and Russell Snow, respectively,

leading their horse over the high ridge overlooking the valley. As they comprehended this broad expanse of table land, valley, lake and mountains, they shouted, "Hosannah! Hosannah!" and then proceeded to explore. Then came the first hundred under the leadership of Stephen Markham, impersonated by Ray E. Huffaker, headed by the yokes of oxen. They formed a semi-circle and brought the twenty-two wagons, wheel to wheel, making camp. Two messengers, Elder John Pack, impersonated by Dr. Fred J. Pack and Joseph Mathews, then went back to the second hundred who were still in Echo Canyon, to report to President Young.

John Pack then rode into camp announcing, "The President is coming," which was greeted by cheers from the group. Wilford Woodruff's carriage, driven by Ezra Woodruff, his grandson, drove into the camp. By the side of the carriage rode Heber C. Kimball, impersonated by Joseph Kimball; sitting beside the driver was Ezra T. Benson. President Young, impersonated by Ross Beatie, a grandson, stricken with mountain fever, was lying in the rear of the wagon. By his side was his devoted wife, Clara Decker Young, impersonated by Dorothy Hardy, a granddaughter. As the carriage was turned round opening to the west, the President arose from his bed and took a survey of the valley. He was enwrapped in vision for a few seconds. When the vision had passed he turned to Brother Woodruff and said, "This is the place." The carriage was then driven to camp where the President was greeted with cheers. In the camp, William Carter, impersonated by Ray Pixton, had broken ground and plowed the first furrow.

Orson Pratt dedicated the land and the people to the Lord, and Dr. Willard Richards and Orson Pratt addressed the congregation.

Then the camp was broken and the long caravan started down into the valley. Automobiles went northward toward Ft. Douglas and the wagon train followed the main canyon. The contrast in modes of transportation was very interesting. The parade followed along the old Emigration trail to the Cedar tree at Sixth East and Third South streets, and then turned south to Liberty Park. Another camp was made at Athletic Field. The pioneers were taken by automobile to Liberty Park where they were given a banquet and entertained by the Boy Scout Band.

The Brigham Young University

The Brigham Young University, at Provo, will open its doors September 17, for its forty-ninth school year. During the forty-eight years that have passed since the school began, hundreds of the leaders of this and surrounding states, including three of the law-makers of the nation from this state and one of the supreme justices of the United States, received much of their college training at the great church school.

Index

For Vol. 26, *Era* may be obtained on application to the office.

Two Prayers

By Lafayette Hanchett

[These sentiments were forwarded to President Heber J. Grant with the author's request: "Do me the favor to read this." President Grant was so impressed with Mr. Hanchett's beautiful tribute that he wired the words to President Warren G. Harding who was at that time in Tacoma on his way to Alaska.—*Editors.*]

For five days prior to the visit of the Presidential party to Zion National Park, it seemed as if the elements had conspired with the evil one to make the visit impossible. The wind gods drove their chariots through the air with forty-mile gales; the dirt and dust rose in vast clouds.

The good "Mormon" people of Iron and Washington counties raised their voices in prayer, asking that the President of the United States be permitted to see the world wonders within their borders in both comfort and safety.

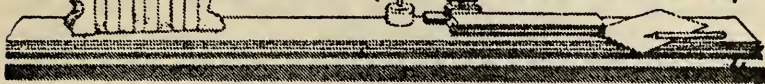
When the Presidential train was leaving Salt Lake City, the wind was still raging across the southern desert; but it suddenly stilled—the morning dawned, bright, beautiful and quiet. The President came, journeyed safely to the great canyon, and returned to his train. As he climbed the steps of his private car, a silent prayer of thanks went up from the gathered throng—the prayer of the day before had been answered.

The President had ended his speech to the group hovering about the train—he entered his car; the door closed and the curtains were tightly drawn, and then the great day seemed over, when the silence was broken by a woman's voice in song—first, one or two, then ten, twenty, then a hundred or more joined. There was no officious conductor, no paid chorus, no orchestral accompaniments, just these honest country people singing. It grew upon me that this was not a song; it was a prayer welling up from the hearts of these good women, when the words, "God be with you, till we meet again" came timidly, sweetly and tremulously from a thousand throats.

I have heard the great music of Wagner rendered by the artists of Munich, have been enraptured by the masters of song in Grand Opera at Paris, and have thrilled when the voice of Caruso lifted in majestic grandeur above a singing congregation of twenty thousand, in Madison Square Garden, as he sang "America." But never have I been so deeply touched as I was by the voices of these good people that night as they sang, "God be with you, till we meet again," for it seemed as if he who sets the Great Stage of Life, had set this scene, and had turned streams of moonlight down through the foliage of the great old trees, and here and there, had so shot a moonbeam, that it touched a bowed and grizzled old head, from which a quavering voice joined devoutly in the refrain.

It was not a song; it was a prayer.

EDITORS TABLE



Lessons from the First Angel Visitations to Joseph

Every step which the Prophet Joseph Smith made in furthering the establishment of the Church of Jesus Christ of Latter-day Saints was first made an object of prayer. From the time he took the advice of James and went to the grove where he received the first vision,—in which he was enjoined to hear the words of the Father's beloved Son Jesus Christ,—until the time of his death, in every contemplated action, he perseveringly solicited divine guidance through prayer. When some three and a half years had elapsed since the first vision, he felt that it was time for him to know further what the will of the Lord was regarding the work that he was to do. So, remembering again his method of obtaining wisdom, he went to the Lord as he did when he tested the promise of James. He went with repentance in his soul, fearing that he had done wrong during the interval of these years, and made confession that he had been led into some temptations and had shown a disposition of levity and a desire to associate with jovial company, not consistent with the character that he thought should be maintained by one who had been called of God as he was.

Feeling thus condemned, firmly and with steadfast purpose, he supplicated God for forgiveness, and that he might know his standing before the Lord. His prayers were real conversations with the Lord and came from the heart, as prayers always should. While he was thus engaged in praying one of the most marvelous manifestations of modern times took place. The angel Moroni appeared before him, saying he was sent of God. He not only pointed out where the plates of the Book of Mormon were hidden and showed them to Joseph in vision, but he quoted important scripture passages, by prophets of old, that were fundamental in the establishment of the Church of Jesus Christ of Latter-day Saints upon the earth, and were soon to be fulfilled. The wonderful promise was made that the Priesthood should be revealed, that there was a book deposited which gave an account of the former inhabitants of this continent, that it contained a fulness of the Gospel as delivered by the Savior to the ancient inhabitants, and that great judgments were about to come upon the earth.

The whole career of the Prophet teaches us that whenever he desired wisdom and understanding concerning the work where-unto he had been called, he sought the Lord through prayer; furthermore, that the work of the Lord and the laying of its foundations were not the acts of a moment, but of growth directed of the Lord, and that the Prophet was to grow with it.

As witness to this, we have first the heavenly vision, followed by a number of years of experience; then the visit of the angel Moroni, with certain promises concerning the revealing of the Priesthood and the coming of Elijah to confer the keys that would be for the salvation of the living and the dead; and furthermore, the revealing of the hidden plates of the Book of Mormon; then four years of education before these plates were delivered; then nearly three years before they were translated. Finally the Priesthood was restored, the Church organized, and the keys of the gathering were committed, and other fundamentals attended to pertaining to the establishment of the "marvelous work and a wonder" which was about to come forth.

Some of us are prone to think that the work of the Lord should progress more rapidly, that purposes should happen as they are revealed, but we should remember the lesson in the life of Joseph, that before the will of God can be done among men, there must be a preparation of those through whom it is to be done. Are we willing to make the sacrifice that shall give us that preparation? The Lord is willing and anxious that his work shall grow, he requires that we shall seek him in prayer and prepare ourselves to accomplish what he has given us to do. And the Prophet has set us a wonderful example in this respect. He asked the Lord what to do. The Lord told him, then he faithfully set about to perform his tasks.

Like fruits, all purposes of the Lord grow. Men cannot make them grow, the growing is done by the Lord, but men can place themselves in the midst of the chain of sequences that will further the purposes of God. The results of our lives are largely matters of cause and effect. Like all fruits of righteousness, the fruits of the kingdom of God must be grown. We must remember that we have not done our duty in this respect because we know how to do it. We should rather spend the time that we spend in wishing and hoping for the fruits of righteousness, in fulfilling the conditions of their growth. These conditions, as with the Prophet, are divine guidance through prayer, obedience to the will and commandments of God, earnest work, and effort on our part towards the achievements we pray for. The fulfilment, the desired result, will then come just as surely as causes bring effects.

The Church of Jesus Christ of Latter-day Saints is itself a testimony of the divinity of the heavenly messages given to the Prophet Joseph Smith. Hundreds of thousands of faithful men and women are convinced of this truth; and I join my testimony with theirs that the revelations of the Lord to Joseph are true, and that this Church, through divine source, bears legitimately the name of Jesus Christ and his divine authority.

Heber J. Grant.

The Book of Mormon Revealed to Joseph the Prophet

Circumstances Attending the Miraculous Incident

The prophet Joseph Smith, at the age of 15 years, received his first vision in 1820. He then was instructed in answer to his question, Which of all the sects is right? that they were all wrong, and that he must join none of them. His mind became satisfied so far as the sectarian world was concerned, that he must join none of the sects, but was to continue as he was until further direction.

He continued thus for an interval of about three years and a half, occupying his time with the common vocations of life, suffering persecutions constantly from all classes of men because he insisted he had seen a vision. During this time he fell into many minor errors, as a young man of his age naturally would; not grievous sins at all, however, but minor errors such as levity and the association of jovial company, not consistent with the character which he thought ought to be maintained by one who was called of God as he had been.

Feeling condemned because of these things, he retired to his bed on the night of September 21, 1823, and prayed the Lord to be forgiven of his sins, and in full confidence also that it might be made known to him how he stood before the Lord.

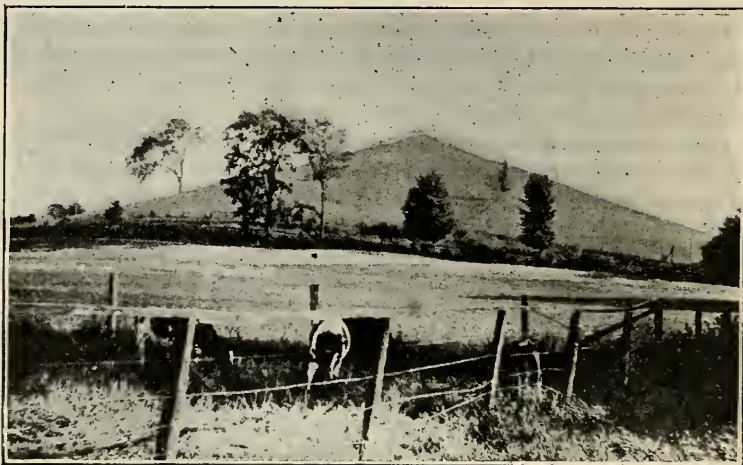
It was then that the Angel Moroni, a resurrected being, son of Mormon, and the last representative of the ancient Nephite race on the American continent, who had been given charge of the records by his father, appeared to him three times during the night and once on the following day. Moroni's message to the Prophet was that he was sent as a messenger from God, and that God had a work for Joseph to do, that his name should be good and evil spoken of among all nations, kindreds, tongues and people. Also, "he said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent and the source from whence they sprang. He also said that the fulness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants; also, that there were two stones in silver

bows—and these stones, fastened to a breast plate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted ‘Seers’ in ancient or former times; and that God had prepared them for the purpose of translating the book.”

He then quoted to Joseph certain very important prophecies from Malachi (3d and 4th chapters), Isaiah (11th chapter), The Acts (3:22-23), and many other passages of Scripture.

Moroni appeared the second time and repeated the same things over again; in addition, informing Joseph “of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation.”

Again Moroni appeared the third time repeating what he had previously said. He cautioned Joseph, in addition, owing



A view of the Hill Cumorah

to the indigent circumstances of the family, that Satan would try to tempt him to get the plates for the purpose of getting rich. “This he forbade me,” says Joseph, “saying I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building his kingdom; otherwise I could not get them.”

Day was now approaching. The interviews had lasted the whole of that night. On the 22nd Joseph went to his labors as usual, but his strength failed him. His father, seeing something wrong with him, told him to go home. Joseph started, but in crossing the fence out of the field where he was working, he fell unconscious to the ground. The first

he remembers was a voice calling him by name. "I looked up, and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and the commandments which I had received. I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there.

"Convenient to the village of Manchester, Ontario (now Wayne) county, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

"Having removed the earth, I obtained a lever which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in and there indeed I beheld the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

"I made an attempt to take them out, but was forbidden by the messenger; and was again informed that the time for bringing them forth had not yet arrived. Neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days."

On the 22nd day of September, 1827, the Prophet received the plates of the Book of Mormon. The heavenly messenger delivered them up to him with this charge: "That I should be responsible for them, that if I should let them go carelessly

or through any neglect of mine, I should be cut off; but that if I should use all my endeavors to preserve them until he, the messenger, should call for them, they should be protected."

From this time on, every effort was made to get the plates from Joseph. He says that, "Every stratagem that could be invented was resorted to for that purpose. "But," says the prophet, "by the wisdom of God, they remained safe in my hands until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in charge until this day."

The translation of the Book of Mormon proceeded; finally, in March, 1830, the book was printed in an edition of 3,000. Its contents, its further career and circulation, the credibility of the testimony of its witnesses, the predictions in the Bible of its coming forth, and some of the new and marvelous doctrines contained therein, and other facts concerning it, are further treated in the articles in this number of the *Era*, as contributions in memory of the hundredth anniversary of the day when the sacred plates of the Book of Mormon were first shown to Joseph Smith in the Hill Cumorah.—A.



A scene near the sacred grove

Warren G. Harding

President Warren Gamaliel Harding, the 29th President of the United States, veritably the Nation's Apostle of Peace, passed away suddenly at his apartment in a hotel in San Francisco, August 2, at 7:30 p. m., as a result of cerebral apoplexy. He was born near Corsica, Ohio, November 2, 1865. At the moment of death Mrs. Harding was reading to him and his last words were: "That's good. Go on; read some more." Dr. Sawyer was the only physician present.

President Harding left Washington on June 20 for a swing around the circle to visit the western states and Alaska. He planned to travel 7,500 miles in thirty-nine days. He visited St. Louis, arguing eloquently for the World Court, in his first set speech; then at Kansas City, where he advocated railroad consolidation; at Hutchinson, Kansas, where he spoke to the farmers; at Denver, where he came out strongly for the enforcement of the dry law; and at Salt Lake City, where he delivered a carefully prepared speech on taxation, in the large tabernacle, where thousands listened to him and other thousands heard him by means of radio in the tabernacle square and surrounding places. Aside from that, he made a trip to southern Utah where he endeared himself to the people by his kindly association with them. He was in Alaska on July 8, returning by way of Vancouver to Seattle where he spoke July 27, on the Alaskan problem, urging that Alaska be saved from those who would exploit her vast resources so recklessly as to ruin them, thus linking his name with Alaska in a very vivid sense. The following day, July 28, signs of ptomaine poisoning appeared and he was rushed to San Francisco. His itinerary was changed and his engagements cancelled, but it was hoped that a few days' rest in San Francisco would restore his health and enable him to return to Washington. On July 30 it was announced that the President was suffering from broncho-pneumonia, but later reports were favorable; and on the morning of the day he died he was declared to be on the way to complete recovery. The death message came in the evening as a shocking surprise to everybody.

The train carrying the body of the late President to Washington was met everywhere on the way, and in our state in Ogden, Utah, by sympathetic and mourning throngs. After official observances in Washington, the train slowly proceeded on to Marion, Ohio, and on the 10th of August his remains were laid at rest in the cemetery in the home town of the beloved

departed one. The funeral services were simple, but impressive. The day was one of mourning and prayer. Memorial services were held in many cities of the country and large numbers of people were present. Thousands attended the special services and musical program in the Salt Lake tabernacle, where President Nephi L. Morris, of the Salt Lake stake, in a brief, but eloquent address, bore testimony to the worth of President Harding, and how he had won his way into the hearts of the people, both in his private and public life. The public offices, business houses and banks were closed a part of the day as a tribute of respect to his memory. In many of the wards of the Church memorial services were held on Sunday, August 12.

Vice-President Calvin Coolidge, upon whom the power and the duties of the Presidential office now devolves until a President shall be elected in November, 1924, and installed in March, 1925, was immediately notified upon the death of President Harding and took the prescribed oath of office at 2:47 a. m., August 3, at Plymouth, Vermont. His father, who is a notary public, administered his oath. President Coolidge then issued a statement that he would carry out the policies of the late Chief Executive and would seek the cooperation of all who had been associated with the former President during his term of office. He said: "I have faith that God will direct the destinies of our nation."

The outstanding facts of President Harding's administration are thus briefly summarized by the Associated Press:

Reestablishment of peace with Germany and Austria.

The calling of the Arms Conference, which approved the Naval Limitation Treaty and the Four-Power Pacific pact.

Ratification of the treaty with Columbia, resulting from the partitioning of Panama.

Revision of the tax and tariff laws.

Restriction of immigration.

Farmer aid legislation with particular reference to easier credits.

Establishment of the Budget Bureau.

Veto of the Soldiers' Bonus Bill.

Extension of the program of aid for wounded, sick and disabled veterans of the World War.

Advocacy of American participation in the World Court.

The *New York Herald* says: "Warren G. Harding was a man whom the people loved. Each President of the last generation has made his own particular personal appeal to his countrymen. Cleveland's rugged courage, McKinley's gentleness and tact, Roosevelt's strength and fervor, Taft's good nature, Wilson's intellectual idealism—all these drew people toward their possessors. *President Harding was one who attracted to himself the intimate affection of the people.*"—A.

Books

Songs of a Pioneer

By John Lyon, compiled by his son, David R. Lyon, Magazine Printing Co., Salt Lake City. This is a collection of writings both in verse and prose by the author of the well-known *Harp of Zion*. The subject matter contained in the volume of 391 pages is most varied. The poems range through satire, humor, reflection, and contemplation of the religious and the devotional. The prose consists of stories and essays, the scene of the former being found mostly in Scotland, and they are humorous, historical and narrative. As would be expected from the title of the work, the volume is replete with verses which reflect the faith and purpose, the happy pastimes, and trials, of the pioneers. John Lyon was the first Librarian of Utah, having held the position in the Territorial Library, in the Pioneer days. A portrait of the author as Librarian embellishes this volume of *Songs of a Pioneer*. In the L. D. S. Hymn Book he is represented by several hymns, among them the familiar one "Where the voice of friendship's heard." *Songs of a Pioneer* is a commendable monument to his memory.

"Columbus, Westward, Ho!"

Truly the life of Columbus is a most fitting theme for play; the *Westward, Ho!* of the noble Admiral was one of the greatest world-events of all time. No boats did more in the service of the human race than the tiny caravels, *Pinta*, *Santa Maria*, and *Nina*. The voyage of Columbus eclipses in importance that of all other men, and the life of the intrepid sailor who discovered our Western World ranges from the dreams of a poor youth to the achievements of an associate with kings and queens, to a sad ending in a prison cell, the victim of envy and misrepresentation.

This splendid material has been taken by the author of *Columbus*, Alice Merrill Horne, woven into a play of a prologue, two acts, and an epilogue. This has been most skilfully done, and the main points in the Life of Columbus placed before the reading public who shall see the play. The author is to be highly congratulated upon the result of her labors, the reading of this play will give young or old a concrete conception of the life and work of Columbus.

The book is beautifully prepared in the very best of paper, printing and binding, and the illustrations add much to the interest of the text.

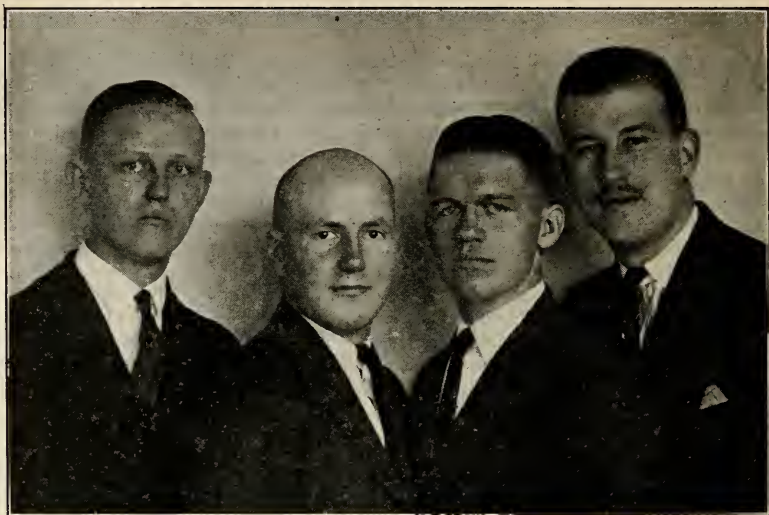
For Oct. 12, Columbus Day, schools and organizations will find in this play a welcome guest.

Messages from the Missions

In the Berlin Conference

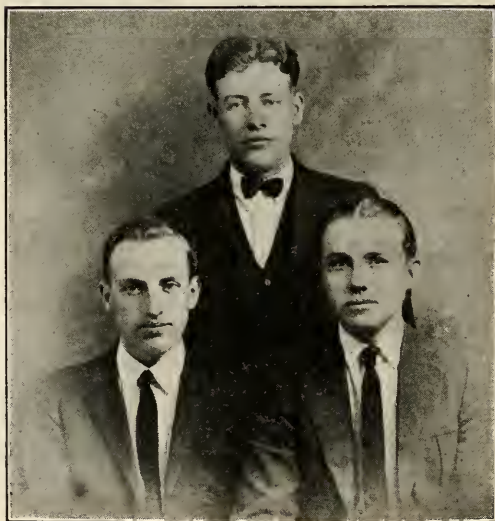
Elder George H. Smith, Berlin, Germany, reports that the Moabiter branch of the Berlin conference is progressing nicely, and through the help of the Lord, they are able to accomplish much. This branch is one of the four in Berlin. On the 24th of May a conference was held at which President Tadge visited and gave excellent instructions. The present conditions enable us to receive 76,000 marks for the dollar and the marks are constantly falling. Although high in figure the purchasing power is very low. To give you an idea of the cost of the necessities of life: bread, 3,000 marks

butter, 15,000 marks; eggs, 7,000 marks; milk, 2,000 marks a 'liter' and the average working man earns 75,000 marks per week; so one can imagine the difficulty of rearing a family on less than one dollar per week. We read with



interest the *Improvement Era*. It is certainly a great help to a missionary. Its contents are always a source of spiritual food. Elders left to right: Truman R. Young, J. Russell Hughes, E. Virgil Norton, outgoing branch president; George H. Smith, incoming branch president.

Northern Illinois



Elder J. N. Transtrum of the Northern Illinois conference reports the missionary work in Bloomington as having taken on an added force in the furtherance of the gospel message. New friends are being made and a number are favorable for baptism. The conference is in very good condition. The missionaries are as follows: Back: DeWitt J. Paul. Front: (left to right) Rodney Schaeer and President J. N. Transtrum.

Sixty-Two Baptisms in Alabama

Elder J. E. Harvey, President Leland K. Cullimore, and H. L. Nance, laboring in the Alabama conference, report a baptismal service, April 29, on the banks of Port St. Joe, Florida Bay. About fifty people were present and a confirmation meeting was later held at the home of one of the Saints. It was attended by one hundred people seeking for the truth. Among them were five earnest investigators who came prepared to be baptized that evening, as we were compelled to leave on the morrow. The elders invited the congregation to go to the bay some two blocks away, and over two hundred people went to see the moonlight baptisms which gave us an opportunity to speak to the people and present our mission message to them. The baptisms were performed and we returned to the cottage to hold confirmation meeting. Many could not gain admission, the crowd was so large. Again we preached to the people and confirmed those who were baptized members of the Church. We closed the day by thanking our Heavenly Father for his tender mercies and many blessings. From January 1 to May 10, sixty-two baptisms have been performed in our conference.

Six Baptisms in Houston, Texas

Elder Vern B. Millard, Houston, Texas, reports on June 2, that the elders of the south Texas conference are enjoying prosperity. "Six baptisms were reported at the recent conference and indications of a big increase during the next three months. All the elders are enjoying good health and appear to be immune from diseases of this southern climate. We appreciate the *Improvement Era*, its contents promoting energy in our daily labors."



Missionaries of the south Texas conference, back row, left to right: Clarence M. Reber, Mesquite, Nevada; Theodore Collier, Vernal; Golden Haight, Cedar City; Arden Ogden, McCornick, Utah; Joshua H. Taylor, Preston, Idaho. Front row: Todd W. Andrus, conference president, Ucon; Ray C. Bright, retiring conference president, Preston Idaho; Vern B. Millard, Riverton; Timothy W. Kendell, Uintah, Utah.

Social and Mutual Work in Massachusetts

Elder E. J. Ellison of the Massachusetts conference reports that they have four organized Mutual Improvement Associations in that conference, and are teaching the gospel to the young people as well as the old. "We are keeping our branches together socially. We have a number of investigators who are regular attendants at our Mutual meetings. We have found many articles in the *Era* that have proved to be very useful in missionary work, and very strengthening to our testimonies. It is a great help to us in our work."



Missionaries in the Massachusetts conference, front row, left to right: C. D. Peterson, Hyrum; Pearl Williams, Axon, Georgia; Ed. J. Ellison, conference president, Layton; Rose Dalton, Roy; T. S. Nielson; former conference president, of Albany, Montpelier, Idaho. Top row: J. C. Nelson, Provo; L.W. Fuller, Silver; Martha Stuart, Wellsville; R. W. Newman, Ogden; Margaret Pierpont, Provo; E. G. Berntson, Logan; J. L. Garrett, Nephi, Utah.

Matters in Melbourne

The Victorian conference was held in Melbourne, Australia, April 15, as reported by John E. Hipwell. One hundred forty Saints and friends were present. A Priesthood meeting and Sunday School gatherings were held at which interesting programs were given, and yearly report of the Sunday School was given by Superintendent Kneale. They had an average attendance of one hundred. President John C. Rushton attended the conference and at the regular sacrament meeting, President John E. Hipwell reported good progress. The new church building had been bought and paid for, a fine house adjoining the church has been purchased for the elders and partly paid for, twenty-two people had been baptized

since the dedication of the new church, there was an increase in the payment of tithing and the building fund. President Rushton spoke and commended President Hipwell for the splendid work which he had performed while there. This would be his last Sunday with the Saints in Melbourne, as he was about to be released to return home to labor in the new field. Elder Hipwell was released as president of the Victorian conference with a hearty vote of thanks for his past labors. Joseph B. Gunnell was sustained as president of the Victorian conference. A very enthusiastic meeting was held in the evening and many things were said to encourage the Saints and increase their faith.



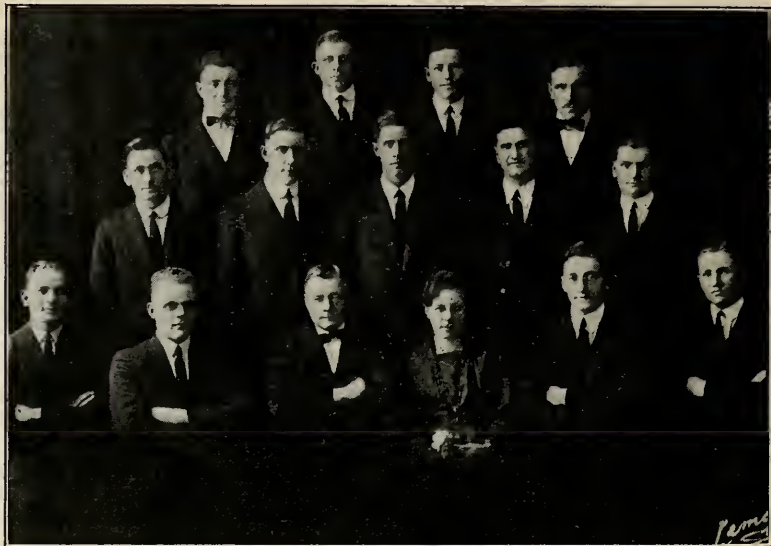
Missionaries standing, left to right: David M. Paskett, Grouse Creek; Byron S. Collett, Vernal; Carrol L. Olsen, Hyrum; E. Eugene Gardner, ex-president Tasmania, Delta, Utah. Sitting, George A. Christensen, ex-president South Australia, Tremonton; John E. Hipwell, ex-president Victoria, Ogden; President Don C. Rushton, Salt Lake City; Joseph B. Gunnell, conference president Victoria, Wellsville, Utah.

Steady Increase in Every Way in New South Wales

Very encouraging news has been received from Conference President M. George Romney concerning the missionary work in the New South Wales conference, Australian mission. He among other things says: "During the past year the elders have spent an average of 11 hours and 55 minutes, thirty days in the month in missionary work. As a result, in answer to special fastings and fervent prayer, the Lord has blessed us far beyond our merits. We have seen the attendance at our meetings more than double. Forty-six have been baptized, nearly all new members. This number may seem small to some, but taking into consideration that last year there were but two, and the year before barely half dozen, a large increase is noticeable.

"When Brothers McKay and Cannon visited us they said one of the greatest needs of the Australian mission was a strong, 'united, active, local priesthood.' In this most important line material advancement has been made. Our numbers have increased 50%. The efficient activities and

splendid spirit of the Saints is evidenced by the consistent attendance at meetings and steady increase in payment of tithes and offerings. In Melbourne and Adelaide splendid chapels have been recently built, but New South Wales is not one whit behind in this endeavor, as shown by the fact that during the past months our building fund has increased to 250 pounds sterling. With President Don C. Rushton at our head—a man always in touch with the Spirit of the Lord—we anticipate great development in the coming year."



Missionaries at the Sydney conference, left to right, back row: Ira J. Page, Robert H. Andrus, Leon A. Robins, William C. Warner. Middle row: Thomas W. Lutz, Gerald O. Billings, Russel B. Tingey, Doris Baker, Edward E. Burrows. Front row: Carrol L. Olsen, Marion George Romney, conference president and outgoing mission secretary; Don C. Rushton, mission president; Mrs. Don C. Rushton, Cecil S. James, incoming mission secretary, Joseph W. Ward.

Large Conference in Newcastle

Elder Ezra T. Benson, president of the Newcastle conference, Sunderland, England, writes that they had a spiritual feast at their annual conference on the 13th of May. There were 200 present at one of the meetings. "The splendid discourse delivered by President McKay will doubtless cause many to look on the restored gospel with a desire to find out the truth. A number of special meetings of officers and teachers, Relief Society sisters and the Priesthood were held. The work is progressing nicely. There have been thirteen baptisms during the last three months and a number more have applied. The Saints are co-operating with the elders in arranging a series of cottage meetings at which friends and investigators may hear more of the gospel. The eight branches of this conference are in flourishing condition, some of which have doubled the attendance at their Sunday meetings during the last six months."



Elders left to right standing: Joseph J. Brown, Payson; William E. White, Beaver; James L. Wheat, Salt Lake City; William M. Harris, conference clerk, Evanston, Wyoming; Don Clyde, Heber City; John M. Jones, Salt Lake City; Walter H. Allington, Jr., Murray; Rodney D. Price, Phoenix, Arizona; Thomas V. Phillips, Springville; John B. Fowers, Provo. Sitting: David L. McKay, Liverpool office, Ogden; David O. McKay, President of the European mission; Emma Ray McKay, president of the Relief Societies; Ezra T. Benson, conference president, Whitney, Idaho.

A Mission An Exacting Teacher



Miss Ellen Copening and Miss Nellie Moncur, writing from St. Joseph, Missouri, May 10, report that they have found a mission to be a very exacting teacher and efficient. Little time is found for idleness. "Our field is broad, as we look after a branch in Kansas as well as St. Joseph, almost more than we are able to do, but we are firm believers in the old adage, 'Where there's a will there's a way.' We enjoy our work in the Central States mission."

Lady missionaries, left to right: Nellie Moncur, Ellen Copening.

MUTUAL WORK



Fall Conventions

In all the conventions that have been held and reported, up to the 15th of August to the General Board, great enthusiasm was manifested in the various departments of the Mutual Improvement work. Large attendance at the conventions indicated the interest which officers are taking and which the program is exciting in the minds of the leaders, an indication that the work will be enormously successful the coming year. The conference program is pronounced the best ever, and the eagerness among the people, including the Priesthood and leading authorities, is very gratifying.



Dad's Patrol

Dad's Patrol, of Troop 4, of the Logan District, Cache Valley Council B. S. A. This is, so far as we have been able to determine, the only Dad's Patrol in the world. It was organized, April 23, 1923. The dads on the picture front row reading left to right are:—William Wayman, second class and merit badge; Geo. Ney, tenderfoot; Peter A. C. Pederson, scout master, second class and merit badge; Herbert Hawks, tenderfoot and merit badge; David Tarbet second class and merit badge. Standing left to right—Earl McDonald, first class and merit badge; William Cooley, first class and merit badge; L. C. McDonald, patrol leader, chairman of troop committee, second class and merit badge.

To right of picture Scout advancement pole can be seen. This pole is used in all Court of Honor sessions of the Cache Valley Council. The pole is original in design and was hand carved by Mr A. A. Hughes of the Utah Agricultural College, and donated to scouting in this council.



Camp Packs

Picture taken during scoutleaders' school held June 3-8, at Logan, Utah under direction of Cache Valley Council B. S. A. together with the Utah Agricultural College. Some 90 scoutleaders from Utah, Idaho, Nevada and Wyoming attended the school, under the leadership of L. L. McDonald, National Camp Director, B. S. A. A permanent camp exhibit was built; this exhibit will be added to from time to time by the scout troops of the council. The picture shows L. L. McDonald, Victor Lindblad left and Dr. Geo. R. Hill on the right. To the front of the picture, on the ground, are the various kinds of camp packs. Left to right—Western pack, Yukon pack Swedish pack, barrell stove pack, and the regulation pack.

Fathers and Sons' Outings

We have received pictures and accounts of fathers and sons' outings from T. Leo Jacobs of Newdale, Idaho, July 15; also from the North Weber stake of July 17, 18 and 19, which was the largest and most successful outing of fathers and sons ever held in that stake; also an account from George A. Wilson, Malad City, of the scout trip from that stake to the Yellowstone Park, in which 207 composed the caravan; and from H. R. Kirkham, of Bingham stake, where they had a most successful outing. Accompanying the accounts were different pictures of the trips, some of which will be used in the *Era* with further details later. Thanks for the pictures and accounts. It was reported at the General Board meeting, up to the 15th of August, that over 8,000 fathers and sons in the various stakes had taken advantage of these outings, and that in all cases remarkably good times had been experienced and the fathers and sons had enjoyed themselves immensely together.

A Trip to Catalina

The "M" Men of the Adams ward, Los Angeles stake, demonstrated their ability to put over big things when, on July 4th, they conducted an excursion party from Los Angeles to Santa Catalina Island. It was the

biggest undertaking of the class, and a huge success. Under the splendid leadership of the class officers, Jay Grant and Lorraine Crawley, every moment was fully occupied. The assembly was called for 6 a. m. at the ward chapel, and at 6:15, two busses, each carrying about 70 passengers, left for the 14-mile ride to the boat terminal. The remainder of the crowd arrived in private cars. Each member of the party wore an arm band of class colors, blue and gold, on which were stamped, "M" Men's Association. While waiting for the boat, the terminal was converted into an auditorium for an impromptu program of stories, songs and speeches, chief of which was a talk by Assistant Stake Superintendent James A. Rasmussen on "Independence Day." The crowd was treated to a thrill and surprise, when it was announced that "Archie" Freebairn, a worthy "M" man, had obeyed Ephesians 5:31. Mrs. Norma Taylor Freebairn, a "Gleaner", blushing responded with a speech, concerning the happy romance. It was noticed that when, on the boat, it was asked what the "M" stood for, "Archie" always replied, "Married Men." We sincerely hope that they may be always happy as they were that day. When the *Avalon* sailed at 10 a. m. there were 189 enthusiastic "M" Men and "Gleaners" aboard. The weather was ideal, the sea smooth and spirits high. Few were they that suffered from sea sickness. Dancing and a continuation of the impromptu program occupied the hours of the trip. Arriving at Catalina, the party was served with a luncheon such as only our own "Gleaners" can provide—sandwiches, pickles, fruit, cakes, salad, were had in plentiful quantities. The afternoon was spent in viewing the Marine Gardens, bathing and boating, and when the *Avalon* sailed at 8:30 p. m., a tired crowd of jolly "M" Men and happy "Gleaners" were homeward bound. The busses met the boat to carry everyone home where all arrived safely, well satisfied in the knowledge that the anniversary of a great and glorious event had provided a great and glorious celebration.

Outings With My Dad

(Tune—*The Old Oaken Bucket*)

How fondly I gaze on the scenes of my boyhood,

As memory's "movie" presents them to view.

The days when I passed from the meekness of childhood

To the time when I thought that I everything knew.

The castles I built in my mind for the future;

The jolly, good times that our gang always had;

The yearnings I felt for a closeness with nature;

And then the great outings I had with my dad.

The long-wished-for outings; the joy-giving outings,

The heart-clinging outings I had with my dad.

I've been with good fellows, and some that were "yellows,"

Been thrown midst the lure of the tempters of men;

But there was one lever, that held me up ever,

When I might have fallen again and again.

The thought of my mother—yes, there was another;

And when it arose—then I could not be bad,

Its presence o'erwhelmed me! when memory compelled me

To think of the outings I had with my dad.

The long-ago outings, the heart-clinging outings,

Those soul-saving outings I had with my dad.

George H. Brimhall.

PASSING EVENTS



President Charles W. Penrose left, July 18, for a trip to the Pacific Coast, where he will spend his summer vacation.

Senator Reed Smoot was received in audience by King Haakon, of Norway, July 28. He brought greetings to the king from President Harding.

The Cuno cabinet resigned, August 12, and Dr. Gustave Stresemann was appointed German Chancellor. It is believed that this change will be of the utmost importance to the general European situation.

Rear Admiral Charles D. Sigsbee died, July 19, in New York, of heart disease, 78 years old. He commanded the Maine, when the battleship was destroyed in the Havana harbor, Feb. 15, 1898.

Alfred Wm. McCune, Jr., died, July 12, at the home of his father, A. W. McCune, Sr., in Los Angeles, Cal. For a number of years he was a mining engineer of the Cerro de Pasco Mining Co., in Peru. The death was caused by cancer.

The French and Belgian replies to the British note on Germany were handed to Lord Curzon, British secretary of state for foreign affairs, July 30. The contents were not made public, and no hope was held out for a speedy settlement of the questions at issue.

The Washington treaty for naval armaments was ratified by the French senate, July 11. It had been ratified by the Deputies July 7. The Senate also ratified the Four-power Pacific treaty, previously ratified by the Chamber. Both are therefore now effective.

England opposes France in her Ruhr policy, according to an address delivered by the British prime minister, Mr. Baldwin, in parliament, July 12. Mr. Baldwin characterized the French policy as a menace to peace. Poincaré on July 15 declared that France is not going to give up the Ruhr.

Utah is the sixth state in the Union in the matter of ownership of homes, and the 21st in the ownership of autos. California ranks as the 35th in the ownership of homes and the 5th in autos, says a report published July 16.

Elder George S. Taylor and Mrs. Taylor returned, Aug. 1, to Salt Lake City from New Zealand, where Brother Taylor has presided over the mission. He reports that the Church is growing rapidly there. He says there are 6,000 members. Fifty-three missionaries are laboring there.

Dr. Nansen has urged Germany to join the League of Nations, according to messages received, July 18, by the German League for Human Rights. Professor Einstein and Herr Paul Loebe, president of the reichstag, supported Dr. Nansen in the view that "the leading politicians of Germany must negotiate now, before it is too late."

U. S. Senator Wm. P. Dillingham, of Vermont, died July 13, at Montpelier, Vt., after a short illness following an operation for gall trouble. He was born Dec. 12, 1843. He has been a United States senator since 1900. He was in line for the chairmanship of the judiciary committee. Senator Brandegee of Connecticut is the next in the line.

The Y. L. M. I. A. home at Brighton was opened, Sunday, July 15.

Approximately 150 persons were present, in addition to the girls registered there for a week's outing. President Heber J. Grant officiated at the opening ceremonies. Many of the young ladies have enjoyed the home during the summer, and all pronounce it a wonderful location for rest and recreation.

New mission presidents have been appointed as follows: Ernest L. Butler, of Boise, Idaho, to preside over the Samoan mission, and H. A. Robinson, of Springville, to preside over the Japanese mission. Elder Butler succeeds President John Q. Adams, of Riverside, Box Elder Co., and Elder Robinson succeeds President Lloyd O. Ivie, who has been in Japan since 1921.

Soviet Russia accepts the convention regarding the Turkish straits, as formulated at Lausanne. By this move, Russia, it is thought, though not recognized, is brought into official relations with the other European powers that have accepted the convention, as co-signatory of an international pact. The Turks, it seems, induced the Russians to make this fine maneuver for entrance into the family of nations through a back door.

One hundred and thirty-eight miners in No. 1 mine of the Kemmerer Coal Company were entombed August 14, following an explosion in the lower levels. No intonation was heard above ground, but black smoke from the mine fan indicated the disaster. Relief workers immediately went to work. Thirty-seven victims were taken out alive, but all hope of rescuing the remaining workers was soon abandoned.

Arthur G. Bruner and Reed Pond have entered the naval academy at Annapolis. Pond is the son of Mr. and Mrs. L. C. Pond of 412 First avenue, Salt Lake City. At the time of his appointment to the academy he was a student at the East High school and was first lieutenant in the cadet corps of that school. Bruner was graduated from the East High school in June, 1922, and is the son of Howard Bruner, freight claim agent of the Oregon Short Line railroad system.

Lieut. Russell Lowell Maughan left Mineola, L. I., July 19 at 4:08 a. m., eastern standard time in his second attempt to cross the continent between daylight in the morning and dark at night. He came as far as Rock Springs, Wyo., at 5:08 p. m., when he had to abandon the attempt, owing to a leak in the oil cooler. He had been in the air 14 hours and 9 minutes and had rested at Dayton, St. Joseph, and Cheyenne 1 hour and 51 minutes. He was within 645 miles of the end of his flight. He had covered more than two-thirds of the distance across the United States, from coast to coast.

Miles A. Romney died suddenly, Aug. 1, at his home in Salt Lake City, of heart failure, following an attack of acute gastritis. He was working in his garden and, after complaining of not feeling well, went into his house. He died before medical assistance could be summoned. Mr. Romney was manager of the wholesale and retail rug and carpet department, and had been with the Z. C. M. I. for forty-two years. He was born August 14, 1862, and had lived the greater part of his life in Salt Lake. He was the son of the late Bishop George Romney and Vilate Romney.

The Lausanne peace treaty was signed, July 24, by Turkey, Greece, France, Italy, Great Britain, Rumania, and Japan. Jugo-Slavia refused to sign. By this treaty Turkey regains eastern Thrace, with Constantinople, and sanctions the exile of Greeks from Turkey and Turks from Greek territory. It fails to settle the Armenian question. It excludes Syria, Mesopotamia, and Palestine from Turkish dominion, but it makes Turkey a strong power by ridding it of judicial capitulations and establishing it as a bridge between the East and the West, and giving it a standing in the League of Nations on terms of equality with the other members.

Raymon Wilcox was found dead in bed, July 20, at his hotel in Lake City, Colo. The sad news was conveyed to his parents, Dr. and Mrs. Charles F. Wilcox, Salt Lake City, in a dispatch from Lake City. The young man is survived by a wife, the daughter of Judge Charles H. Hart of Salt Lake, and two small children. Mr. Wilcox filled a mission in Germany and later served in the army air service during the world war, and after the armistice returned to Salt Lake. Last November he accepted a position as auditor in Pueblo and removed his family to that city where he has since resided. He was formerly employed in the city auditor's office here.

Mrs. Juliana Smith Peery, wife of Joseph S. Peery, died at the Dee Hospital, Ogden, Aug. 1. She was born in Salt Lake, February 10, 1884. As a girl she was a prominent worker in the primary department of the Church. For five years she had been a bureau of information guide on the temple block. She is survived by her husband and six children, Joseph Smith Peery, 12 years of age, Luacine, 10; Juliana, 7; Elizabeth Louise, 6; Margaret, 4; and David Harold, 2; by her mother, Mrs. Juliana Lambson Smith, and nine brothers and sisters, Mrs. Mary S. Peterson, Mrs. Donnette S. Kesler, Joseph Fielding Smith of the Council of the Twelve, Bishop David A. Smith, George C. Smith, Elias Wesley Smith, Mrs. Emily S. Walker, Mrs. Rachel S. Taylor and Mrs. Edith S. Patrick, all of Salt Lake.

Frederick A. H. F. Mitchell, of Logan, died there, at his home, July 26, after an illness of several months, at the age of 88 years. He was born in Sheffield, England, and came to this country with his parents, arriving in Salt Lake in September, 1854. He was married to Margaret Thompson in 1855 and soon after went to Hawaii, being one of the earliest of missionaries in that field. He went on two subsequent missions, another to Hawaii, and one to England, where he was president of the Newcastle conference. He held various important positions in the Church and for several years was a patriarch. Mr. Mitchell also engaged in several business enterprises. He was one of the founders of the Godbe-Mitchell Mercantile company, and spent three years as buyer for the various mercantile and dry goods stores of Salt Lake.

Bishop Joseph S. Tingey of Farmers ward, died, July 25, at his home, Salt Lake City, after a lingering illness, caused by a nervous breakdown. Bishop Tingey had been an active and intelligent worker in the Church most of his life, having filled a mission to England, and before that time had acted as Sunday school superintendent in Farmers ward prior to becoming bishop. He has been connected with the Deseret News printing department for forty-eight years. He is survived by his widow, Mrs. Martha Horne Tingey, a brother, F. S. Tingey; two sisters, Mrs. Phoebe T. Nebeker and Mrs. E. L. Sloan, and the following sons and daughters, Joseph S. Tingey, Jr., Clarence H. Tingey, William H. Tingey, Clara Tingey and Rulon H. Tingey, who is on a mission in New Zealand. Bishop Tingey was born in Salt Lake City, July 16, 1857, the son of Bishop John and Phoebe Stafford Tingey. Funeral services were held in Farmers ward chapel, Sunday, July 29.

Francisco Villa was killed, July 20, by some assassins in ambush, near Parral, a mining town in southern Chihuahua. His secretary, Miguel Trillo, and three other men are said to have been killed with him. His real name was Doreteo Orango. He was born in 1868 of peon parentage. It is said that in his youth he killed a captain in one of President Diaz' regiments. Then a prize was set on his head, whereupon he changed his name to Villa, organized a band of outlaws, and became a terror to peaceful settlers. Villa has played a prominent part in the various revolutions in Mexico. At one time he was at the head of 35,000 men. When, finally, he surrendered to Huerta he demanded and was granted an allowance in

land and money equal to about \$2,000,000. One of his most notable escapades was his raid on Columbus, N. M., on March 6, 1916, in which he and his followers killed seventeen Americans. It resulted in a punitive American military expedition under General Pershing crossing the border and maintaining a "dead or alive" pursuit of Villa which lasted more than nine months and cost the United States government, according to a war department estimate, nearly \$100,000,000. In a battle at Parral, American troopers were ambushed and a number of them killed. On March 31, however, the bandit's followers were defeated at Guerrero. The Americans penetrated so far south into Mexico as to meet the constitutionalist troops of Carranza who, ostensibly, were also in pursuit of the renegade Mexican leader.

A great storm passed over Salt Lake City and along the Wasatch mountains to the north, causing immense damage between this city and Brigham City on the evening of August 13. At Farmington and Lagoon the damage was at first estimated at \$150,000. A thirty-foot flood caused by cloud burst rushed down the Farmington Canyon carrying before it trees, boulders and buildings. Several people who were in the canyon were engulfed in the mass and carried down with it to death. Among them were four boy scouts, George Harrison Jackson, Vern and Ted Rudy and Wilford Langton, of Salt Lake City. The residence of Orson Hyde at the mouth of the Canyon was swept away and other buildings in the way of the flood were destroyed. Tons of mud, logs and rocks were carried on to the main road and Lagoon. Mr. Arnold Christensen who lived at Lagoon with his family died through over exertion in rescuing his wife and children from the debris of the swollen waters. Mr. and Mrs. Walter J. Wright, of Ogden, who were encamped in the canyon were caught and killed, parts of the body of Mrs. Wright being found at different places. Railroad traffic over the Bamberger line was made impossible. Fertile fields were covered with large boulders. Automobiles were marooned in the mud and held fast.

At Willard even greater damage was done, estimated at over one-half million dollars. Entire families are homeless. The wife and mother of Earl Ward were killed in the crest of water which swept down upon the town, some fifteen to twenty feet high and it was feared some tourists were also lost. In some places the mud and debris was four to eight feet high. Many homes were destroyed. The water works pipeline was damaged by a boulder weighing about three tons. Orchard and farm crops suffered the greatest damage, and a number of horses were drowned. Centerville also suffered and altogether, nine lives are reported lost in the three places. Governor Mabey immediately issued a proclamation asking for financial aid for the stricken districts.

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CONTENTS

Home on the Hale Farm, Harmony, Pennsylvania.....	Frontispiece
An Invitation	951
The Coming Forth of the Book of Mormon.....	Prest. Charles W. Penrose..... 953
Men of the Hour. A Poem	Annie G. Lauritzen..... 957
Predictions in the Bible Concerning the Book of Mormon	Elder Joseph Fielding Smith.. 958
The Career of the Book of Mormon.....	Elder Andrew Jenson..... 963
Credibility of the Witnesses	Elder J. M. Sjodahl..... 969
Discontent Divine. A Poem	Helen Kimball Orgill..... 979
Martin Harris and the Book of Mormon.....	Elder William Waddoups..... 980
The Book of Mormon an Evidence in Itself of its Divinity	Dr. George H. Brimhall..... 981
Wait Not. A Poem	Sarah E. Mitton..... 982
The Utility of Opposition	Prest. Anthony W. Ivins..... 983
Our Channels of Power and Strength.....	Elder Melvin J. Ballard..... 987
The Comforter. A Poem	George C. Sutherland..... 994
Chastened, But Not Forgotten.....	Elder Philip Foremaster..... 995
Smile Wrinkles	D. C. Retsloff..... 997
A Temple Song	Sidney Bailey Smith..... 998
A Distant View of the Canadian Temple. A Poem.....	Frank C. Steele..... 999
The Cardston Temple. Illustrated	Joseph Y. Card..... 1001
An Overall of Blue. A Poem.....	Alan C. Reidpath..... 1009
The Church School System II	Dr. John A. Widtsoe..... 1010
Unique Character of Contents of the Book of Mormon	Dr. James E. Talmage..... 1015
The Essentials of Prosperity—VII-VIII	Roger W. Babson..... 1019
A Voice Said to Me. A Poem	John F. Barrett..... 1022
Life's Visions and Purposes I-III	Dr. George H. Brimhall..... 1023
Success	David R. Forgan..... 1027
Teacher-Training Helps	L. John Nuttall..... 1028
Knowledge is Power Either for Good or Evil.....	Hon. Joseph A. West..... 1031
Inspiration the Cause of Popular Opposition.....	Dr. James E. Talmage..... 1032
A Providential Escape	Miles A. Romney..... 1033
"The Glory of God is Intelligence"	Henry M. Stark..... 1037
Women Smokers Between Two Fires.....	Will H. Brown..... 1041
From the Church Music Committee	Elder Melvin J. Ballard..... 1042
A Study of Book of Mormon Texts	J. M. Sjodahl..... 1045
Pioneer Entrance Re-enacted	1048
Two Prayers	Lafayette Hanchett..... 1050
Editors' Table—Lessons from the First Angel Vis- itations to Joseph	Prest. Heber J. Grant..... 1051
The Book of Mormon Revealed to Joseph the Prophet	1053
Warren G. Harding	1057
Books	1059
Messages from the Missions	1059
Mutual Work	1066
Passing Events	1069

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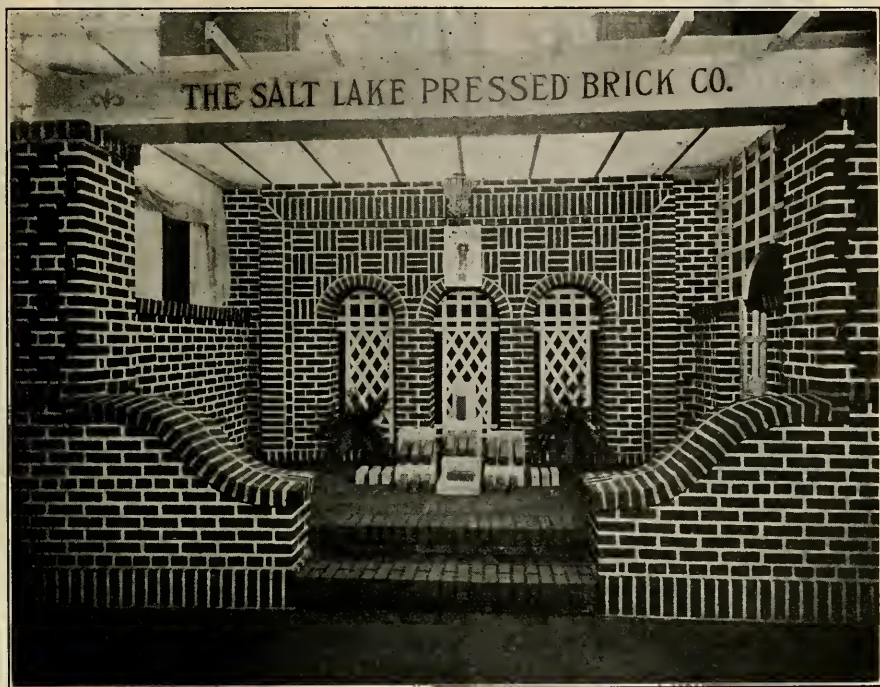
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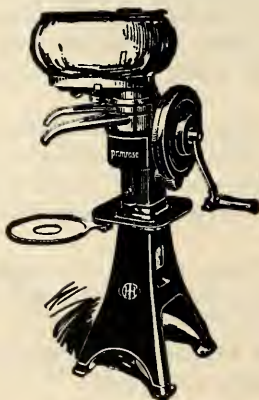
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